ADVICE

TO

YOUNG GENTLEMEN,

In their Several

Conditions of Life.

By way of

ADDRESS

From a

Father to his Children.

By the Abbot *GOUSSAULT*,
Counſellor in Parliament.

With his Sentiments and Maxims upon what paſſes in Civil Society.

Printed at *PARIS* 1697, and Tranſlated into *Engliſh*.

LONDON,
Printed for *Tho. Leigh*, at the *Peacock* againſt St. *Dunſtans* Church in *Fleet-ſtreet*, 1698.

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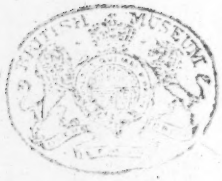

THE

PREFACE.

THE Advice that is given here, is of two ſorts; one is general, and regards all ſorts of Perſons of whatſoever Profeſſion they are, without medling with their particular Employments and Actions; the other is particular, and conſiders what ordinarily occurs in the Affairs of the World.

It is cettain, both the one and the other will not be unprofitable; and the Methods of inſinuating it into the Minds of the Reader, will not be diſagreeable.

It is a Father that gives Advice to his Children to make them worthy of the Name and Family from which they come; and it is for that Reason that all the Counsels design to inspire them with Sentiments of Honour and Probity.

It is a Father that throughly understands the World, and desires that his Children should be truly Upright and Religious, and not remarkable for an affected and seeming Devotion; and who desires at the same time, that their Religion should not hinder them from having all the Qualities requisite to make them esteemed and beloved of all they converse with.

It is a Father that joining the Light of Religion with that which a long and consummated Experience in the Affairs of the World hath given

ven him, makes uſe both of the one and the other, to make his Children to be diſtinguiſhed by their Chriſtian and their Moral Virtues.

All that he ſpeaks to them, is to ſubdue the Irregularities of their Minds and Manners, and to teach them to lead their Lives contentedly, in all the Troubles that their Employments and Buſineſs may give them. His manner of ſpeaking conciſely and in few Words, he thinks to be the beſt means to make an Impreſſion upon their Minds, and the Truth is laid naked, and embraced for its own ſake; in effect it is made more familiar, being coucht in few Words, and makes a more lively and natural impreſſion upon the Mind.

I know that the Book which Monſieur Hoquette *hath writ upon the ſame Subject, has been receiv'd with*

with a general Applauſe; and that all Men of Wit, Learning, and Probity, have had it in great eſteem; heretofore I have read it with Pleaſure, and found it ſo well and conſiderately writ; that I muſt affirm, that I have ſeen nothing of that kind for its ſolidity and compoſure comparable to it; I have yet an admirable and advantagious Idea of it in my Mind: But it is ſo long ſince that Book has been writ, that it is now ſcarce to be found, and I thought that a little Novelty would not be diſpleaſing. I add, that there cannot be too much written upon this Subject, becauſe it is ſo generally profitable; and if I have had the ſame end that Monſieur Hoquett *had, I have certainly made uſe of different means to come to that end.*

I have but an imperfect, though

a noble Idea of his Book ſo that I cannot make any advantage of what he has writ, and much leſs can I make uſe of what he has thought.

Monſieur le Count de Buſſy Raboutin, *to name him is ſufficient to praiſe him; he is ſo well known by his Merit, that all the Learned, without conteſt, place him in the number of thoſe that have made themſelves the moſt admired and diſtinguiſhed by their Writings.*

Monſieur Raboutin, *I ſay, has writ a Diſcourſe to his Children, which has been receiv'd; it is enough to ſay, like his other Works. But how Elegant and Excellent ſoever his Book may be, I hope I may be permitted to ſay, that he hath not ſaid all that may be ſaid of the Subject, but ſomething new of my own Thoughts may be added. Moreover*

the

the Method I have uſed in treating of this matter is ſo different from his, that I could not chuſe but publiſh my Thoughts upon this Subject. My little Work was ſcarce begun, but his appear'd in the World, but that did not make me change my Deſign, but I follow'd my own way, and at length have arriv'd at the end I intended.

ADVICE

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ADVICE

ADVICE
TO
Young Gentlemen,
In the ſeveral Conditions of Life.

By way of Addreſs from a Father to his Children, *&c.*

CHAP. I.
General Counſel upon all the Occurrences of Life.

I.

MY dear Children, if you will be Happy, and be eſteemed in the World; fear God, be faithful to your Prince, and live like Men of Honour and Integrity.

II.

If any one comes a Mile to do you a Kindneſs, go two to do him the like, or greater, in acknowledgment of it.

III.

If you want a Fortune, endeavour to merit one, and force blind Fortune to open her Eyes, by your conſtant and induſtrious Well-doing.

IV.

Do not reprove publickly, thoſe whom you think you have Right to correct, leſt you be thought to hate them rather than their Weakneſs and Faults.

V.

You cannot be too circumſpect in your Words; for oftentimes one word ſpoke unawares, or in raillery, or even wittily, coſts him dear that thought to get Honour by it.

VI.

Make as many Friends as you can, for you will find but few true ones. You will find your beſt Friends in your ſelf, if you perform your Duty to God, and to thoſe you are to live with.

VII.

Do not fix your Affections upon the World, but proportionably to the time you are to live in it: He that intends to Travel, does not ſtop at the firſt fine City he comes at, knowing he muſt go further before he comes to the end of his Journey.

VIII.

And in what condition ſoever you are in; make your ſelf known more by your Actions than your Words: The Honeſty and Integrity of a Man, ſupports his Quality better than all that can be ſpoken to his Advantage.

IX.

If you be in any conſiderable Employment, entertain none in your Service, but Men of Experience, and ſuch as are capable to do ſervice

to

to their Prince, and Country: Promiſe nothing that you do not perform; and take Counſel of none but ſuch as are diſintereſted, and of good Judgment.

X.

Avoid Idleneſs, as the moſt dangerous Evil. When the Mind is not employ'd, it becomes corrupt; but when employ'd, it becomes Spirit. A Man in Buſineſs remembers what he is, but when he is Idle he forgets himſelf, and abandons himſelf to Pleaſure like a Beaſt.

XI.

Make known the bottom of your Heart by your Words; but your Birth and Quality by your actions.

XII.

If you have Friends viſit them often, but do not preſs to ſtay with them; that would expoſe you to the danger of loſing them.

XIII.

Labour every one in the Profeſſion you are in, to deſerve well. Merit is eſteemed of all the World, and is of ſo great price, that it cannot be bought with Money.

XIV.

Hold it for certain, that there is no Trade ſo bad as to have none at all; and there is no life ſo tedious, as that which is paſſed in Pleaſures and continual Viſits: To be always tyed to Company, and never alone, is in appearance to be at liberty, but in effect and really a Slave.

XV.

If you be the Chief in the Company of Men of the Sword, or of the Gown, remember that a Chief that well becomes his place, is an Example to the reſt, and ought to more than he ſpeaks.

XVI.

If the Profeſſion you have choſen, do not carry you to the ſtudy of Learning, at leaſt love Men of Letters; and if you be not learned your ſelf, eſteem thoſe that are.

XVII.

Have the ſame reſpect for all Men, that you deſire they ſhould have for you.

XVIII.

Be eaſie of acceſs, and pleaſant and agreeable in your Converſation, and ſo every Man will delight in your Company.

XIX.

If you be upright and true to your Word, you will gain Credit with all the World, and your Word will give you more facility in your Affairs, than all the Writings of Notaries.

XX.

If any of your Family be diſcontented, conceal it by your ſilence at home; but if it come to the Knowledge of others, hide it abroad by your good and gay Humour; that will be the means to make it believed, that the Report of the diſcontent is falſe, or at leaſt that it is ſuch, that it is not worth your taking notice of it.

XXI.

You will have no greater Enemies than your ſelf, if you abandon your ſelf to your Paſſions.

XXII.

Receive your Kindred and Friends with a chearful and obliging Countenance; to receive them otherwiſe, is not to enjoy them.

XXIII.

Put not an entire Confidence in any but thoſe that have made themſelves known by their Merit,

Merit, Wit, and Integrity; look upon them alone as fixt Stars, capable to enlighten you in the darkneſs that the Affairs of the World has brought upon the different accidents of your Life; look upon all others as wandring Stars, that have ſome Light which they loſe in a moment.

XXIV.

Modeſty in your Apparel, Furniture, Equipage, and your Words, will make it known that you have a Mind well govern'd, and a Heart without Paſſion.

XXV.

The ill Conduct of a Man, conſiſts more in what appears, than in what is concealed; and make uſe of this Advice: Truſt not to a falſe out-ſide, ſooner or later it will betray you, and make you known for what you truly are

XXVI.

Riches make many unhappy; as well thoſe who have them not when they deſire them, as thoſe that are afraid to loſe them when they are in their Poſſeſſion. It is in your power to avoid both the one and the other.

XXVII.

It is not your Birth, your Riches, or great Employments, that can make you happy and conſiderable in the World; but the uſe of them will do it.

XXVIII.

You may gain your Enemies by obliging and doing them ſervice; but by flattering your Paſſions, they become your Maſters.

XXIX

There are two gates of Life, one by which you enter, the other by which you go out; the farther you go from the one, the nearer

you approach to the other. Think of it often, and make reflection.

XXX.

Live always as if you were Old, that you may never repent that you have been young.

CHAP. II.

Upon the ſame Subject.

I.

MY Dear Children, Luxury and Play are the two Fountains of Miſery. After you have a little Knowledge in the World, you will know this better than I can tell you.

II.

Learn that it is gain to know how to loſe ſometimes; and upon ſome occaſions that may happen, if you recede from your Intereſts, you will act like Wiſe Men.

III.

Never ſpeak to any of the bad Condition his Affairs are in, except you have power, and an intention to help him; it is imprudent to do otherwiſe, and to grieve him, when he has given you no occaſion for it.

IV.

To be angry without a cauſe, is a Mark of want of Wit, and that he that is ſo, knows not how to live; therefore have a care you miſtake not a point of Honour with your Friends, upon any occaſion: That is to break with them abſurdly, and to give a Lie to all the Friendſhip you have profeſſed to have had for them for many years.

V. When

V.

When you are in Company, do not report a hundred Follies that you have heard or read; that would be a ſign that your Judgments did not keep equal pace with your Memory.

VI.

Diſgraces of themſelves are no great matter, when one knows how to ſuffer them; they become troubleſome when they make you diſcontented.

VII.

To be content, it ſuffices to have neceſſaries; Superfluities are unprofitable, and oftentimes do more harm than good. This, perhaps, may not pleaſe you, but let it not trouble you; for I do underſtand Neceſſaries in ſuch a manner, as you need not be afraid of; that is, I ſpeak of neceſſaries conformable to the condition and rank you hold in the World; all that you have beyond that, may inſpire you with Thoughts that I do not wiſh you ſhould have.

VIII.

The World is not dangerous, but when it is loved too much; when what paſſes in it is ſeen by a falſe Light, it is a continual Leſſon to flie Vice and embrace Virtue.

IX.

Buy not the Favours and Benefits of Princes by any baſeneſs, unworthy your Birth and Education.

X.

The Character of great Men is to be civil to all the World; they oftentimes make themſelves familiar in a ſurprizing manner: The more you are pleaſed with this Character, the better you will give an Idea of what you are.

XI.

Too great a gentleneſs comes near to ſtupidity and inſenſibility. Too great Severity approaches to Cruelty; you muſt uſe both the one and the other, as there ſhall be occaſion. Prudence will ſhew you the middle, that you run into neither of the Extreams.

XII.

If you do not take care to make your ſelf valued, you will never have the Reſpect paid that is due to you.

XIII.

To have Heat and Vivacity without Judgment, reſembles a Horſe that has a hard mouth, and runs away with his Rider, and expoſes him to all manner of danger. Reſtrain this Heat if you have it, and endeavour rather to paſs for one that's grave before your time, than for a young Fool that ſpeaks any thing that comes in his Head, without ſeeing the Conſequence.

XIV.

If you be poſſeſſed with any violent Paſſion, Preaching to you will do you no more good, than Victuals do a Sick man that cannot digeſt them.

XV.

You may be remarkable for your Air and good Mien; for being handſome and well-ſhap'd; if your comportment and Manners do not agree with your out-ſide, you may be compar'd to bad Pictures, put into rich Frames.

XVI.

It is not enough that you are Brave upon occaſion, but with it you muſt have Conduct. One good Head is more ſerviceable to the State, than a hundred well Armed Hands; and one

Exp

Experienc'd Captain more than a Thouſand fearleſs Souldiers.

XVII.

If by your Care and Induſtry you have heaped up much Riches, and make no honourable uſe of them; they will ſay you are of thoſe Lamps that are extinguiſh'd by too much Oil.

XVIII.

Learn to gild the bitter Pills of loſſes and diſgraces; that is, learn to ſuffer Afflictions with patience.

XIX.

Do nothing that can diſparage you; a bad Reputation follows at the heels of bad actions; it is a ſmoak that ſhews there is a Fire.

XX.

If you have done a good action, which is known, it cannot want recompence; the day will come that you will be treated as *Mordechai*, and the glory of the Prince will oblige him to think of you.

XXI.

You muſt pardon a thouſand ſmall Faults in your Friends and Kindred, if you will live well with them. Nay, I muſt ſay, you muſt pardon them, if you will live at peace with your ſelf.

XXII.

An Emperour repented the day he had not given ſome marks of his Bounty and Liberality. You cannot maſter the World, without having the ſame Thoughts, that all the days are loſt, wherein you have not perform'd ſome good action.

XXIII.

Do not expect to receive marks of Honour and Confidence from your Friends; but in ſo much as you give to them the like.

XXIV.

As long as you can live upon your own; and what your Employment may honeſtly acquire, do not go into the Service of any Prince. It is a ſtrange ſubjection, to have dependence. Princes are like the Fire, it is not good to come too near them.

XXV.

Make often Reflection upon the Roſe that makes ſo fair a ſhew, and ſpreads its Odour at ſuch a diſtance, yet it is environ'd with Thorns; this will teach you there is no good in this World; no greatneſs, no Pleaſure without pain.

XXVI.

The leſs reſt you allow your ſelf in eſtabliſhing your Family, the more will they enjoy it; the preſent Pains you take will procure your Eaſe for the time to come.

XXVII.

When your Equipage, your Sports, and your Table diminiſhes, you will eaſily find that your Friends do likewiſe ſo.

XXVIII.

There is no Employment that you may not pretend to, but there is none that you can ſucceed well in, if you do not make profeſſion of Honour and Honeſty.

XXIX.

Make good choice of thoſe you intend to do good to, for moſt People in the World ordinarily make greater Eſteem of the Preſents and Benefits they receive, than of their Benefactors.

XXX.

Do not look upon the pleaſure of one Day (as pleaſure) when it is follow'd with the Repentance of many Years.

XXXI.

If you have no Merit but from your Name and Family, and not from your own actions; then you are oblig'd to your Anceſtors, but they not to you.

CHAP. IIII.

Upon the ſame Subject.

I.

MY Dear Children, what you give, give freely, that you may doubly oblige; and refuſe with ſuch kindneſs and civility, that they may have reaſon to thank you.

II.

Keep your Promiſes with all the World. But do not promiſe for others, but with Diſcretion, and as your Prudence, and the Juſtice of thoſe you have to deal with ſhall engage you.

III.

You ought not to have a Paſſion for any thing, but to have none at all; you ought to have no greater pleaſure, than that of renouncing and deſpiſing all Pleaſures.

IV.

Always tell truth; for where it is not loved, it is reſpected and feared.

V.

It is enough to be reconciled to your Friend, once or twice; but if it come to a third time, you had better break Friendſhip.

VI.

Do all things with Diſcretion, Prudence, and Integrity; and all things will ſucceed well with you;

you; and without designing it you will draw that which the World calls Fortune and Destiny, on your side; that is, your merit will plead so well in your favour, that at length they will do you justice, and acknowledge your worth.

VII.

Troubles, Losses, and Afflictions, have been in all times, and all places; remember there are none exempt from them.

VIII.

Have a care of your Business your self, if you desire it should succeed well.

IX.

The greater happiness you have in this World, the more danger you are in to lose it.

X.

Your Tongue and your Heart ought not to be divided; all that is within you ought to agree. Take heed that your Words and Actions do hold perfect correspondence; and let what you say be maintain'd by what you do.

XI.

If you have not a Fortune, what matters it? one may live without it; it is oftentimes better to deserve one, than to have one.

XII.

The greater Figure you make in the World, the more will your Faults be taken notice of; a Man of Quality cannot make great ones without losing himself. The higher his Rank is, the less will *be forgotten his Errours*, and what he was capable of.

XIII.

You were born Master of your Eyes and your Tongue, let not the Corruption of your Manners make them your Masters.

XIV. If

XIV.

If you have any good Qualities, do not praiſe them your ſelf, for your own word will not be taken.

XV.

Do nothing for your Friends againſt your Conſcience and your Honour; for you ought to love your ſelves better than your Friends.

XVI.

You ought to fear the leaſt beginning of an ill habit; for diſorder is like a Snow-ball, it continually grows bigger.

XVII.

If you will have no difference with your Friends and Kindred, do not ſell them Horſes, or Goods; and buy nothing of them.

XVIII.

The love you may have for Wine, and Play, at firſt may ſeem to you a Piſmire, that you may eaſily cruſh; but in time, this Love will ſeem an Elephant that you dare not combat. What do I ſay? you will flatter your ſelf ſo in this Paſſion, and you will diſguiſe the Affections you bear to it, ſo well, that you will think it in vain to endeavour to overcome it.

XIX.

If you deſire a perfect quiet of Mind and Content, ſeek it where it is to be found, for the World only knows the Name of it.

XX.

True Glory proceeds from Knowledge, a good life and Virtue; this is the only thing I deſire you ſhould have, and the only thing that merits your ſerious Thoughts, to find the Means to acquire it.

XXI.

The difference betwixt an Honeſt Man that lives

lives at his Eaſe, and an Honeſt Man that has much ado to ſubſiſt, is, that one gives freely of what he hath, and the other hath no anxious Deſires for what he hath not.

XXII.

When a Man is not ſpoken of at all, it is a ſign that he has neither Merit nor Virtue; that they are not diſtinguiſhed by their good Qualities, they are neither envy'd nor ſubject to the jealouſie of any. If you be, let it not trouble you, it is a good Sign.

XXIII.

You will live at eaſe with the Goods you poſſeſs, if you deſire no more; this is like a Brook whoſe Waters are pure, and runs ſmoothly; it will change its nature, if by violence you encreaſe its Waters, and make a Torrent.

XXIV.

Do not begin to ſpeak before you know what to ſay, and why you ſpeak; Words are like Arrows, that ought not to be ſhot without aiming at a Mark.

XXV.

If you are Covetous, Vain, or Cholerick, you will make your Houſe a frightful Solitude; and for that little time that you live in Diſorder, all reaſonable Men will avoid your Company; and you will be viſited by none but Libertines.

XXVI.

Think often what you have been, and what you ſhall be; two or three ſerious Reflections of this nature, will be more to your advantage, than a Thouſand made upon other matters.

XXVII.

Not to be content with what you are, nor with what you have been; is an Inſolence that

that complains of God and his Providence. I believe you are not capable of ſuch a Crime. Praiſe God only that you are in a Condition to live without dependence, and acknowledge your own Happineſs.

XXVIII.

Riches are given you, that you may paſs your life eaſily; but Life is not given you that you ſhould heap up Riches.

XXIX.

Take care that Honeſty always accompany your Pleaſures, ſo you will reliſh them the better, and never be afraid of their Conſequences.

XXX.

Recover in your riper Years, what you have loſt in your Youth; and if you have gone aſtray through the whole courſe of your Life, take a good Guide towards the end of your days.

CHAP. IV.

Advice concerning what kind of Life ought to be choſen; and after what manner a Man ſhould live in his Profeſſion.

I.

MY dear Children, conſult with Men of Honour and Probity, before you reſolve upon the eſtabliſhment of your kind of Life. Conſult your own Inclinations upon the nature of your good, and ſatisfaction of your Mind. But that which I recommend to you chiefly, is to be perſwaded, that a quiet life paſſed in tranquility,

tranquility, is preferable to that which is paſſed in the troubles of Buſineſs, and the perplexities of the World.

II.

When you are throug perſwa ded of this Truth, it will be no difficulty to determine to lead a quiet and pleaſant Life; it is not neceſſary to give your ſelves over to pleaſure; but likewiſe you muſt not refuſe it, either to take too much or none at all; this is not to underſtand nor love your ſelf enough. Hunting, Feaſting, and Play are not Pleaſure, where they trouble your quiet and tranquility of Life.

III.

The pleaſures of good Company ought to be enjoy'd, ſo that they do not hinder thoſe that you may ſometimes take in Reading and Retirement. You will make them perfectly agree together, when each of them have their turn, and you chuſe them with prudence and moderation.

IV.

Every one of you ought to conſider himſelf as a little Republick which he ought to Govern with gentleneſs. Great and brave Reſolutions are oftentimes ſuddenly taken, and as ſuddenly vaniſh. You muſt not cloath your ſelf with too heavy a Garment; the weight of it will cauſe you to quit it. You muſt not cure a ſmall Sore with great Inciſions. To avoid the paſſing of a ſmall Brook, you muſt not leap into a great River, and run the hazard of drowning.

V.

A Life that is forc'd and driven on by Avarice or Ambition, is not natural, and by conſequence

conſequence cannot be pleaſing. I dare ſay that every Man, that the deſire of raiſing himſelf, or becoming very rich, does puſh on, ſhall never be content; he is not himſelf, nor his own Man, but his Paſſions. He does not enjoy himſelf; but his Paſſion poſſeſſes him; he is always with the Money he has had, or deſires to have, or with the Employment he purſues, and is never with himſelf.

VI.

A Man is Happy that is not oblig'd to Princes or great Men for what he has. When our Parents and Kindred have receiv'd Benefits from them, we owe an Acknowledgment to them whether we will or no; and without our knowledge, we become obliged to their Perſons; on theſe occaſions we are not our own Maſters. And though we owe to God a Life that he has given us; yet it ſeems that we likewiſe owe it to them, and that they have a kind of right to it, and to all that we have.

VII.

Life is a Circle and Viciſſitude of Good and Evil, to which we muſt accommodate and accuſtom our ſelves. You may grieve and be troubled, but things will have their courſe; your impatience and vexing will not change them.

VIII.

That which you ſuffer, thouſands more have ſuffered, and will ſuffer as you; the complaints of ſome will not authorize, or juſtifie that of others. But their patience, and calmly bearing them, may ſerve for a Leſſon to you, to uſe the ſame moderation on like occaſions.

IX.

Do not imitate thoſe, who in the Conſolation

they give to their Friends, are more couragious than *Seneca* ever was; yet upon the leaſt loſs that befals themſelves, they loſe all patience and Virtue.

X.

The happineſs of your Life does not conſiſt in raiſing your ſelf higher than you are, but in leading a life in tranquility and eaſe, conformable to what you are.

XI.

Judge not of the happineſs of a Man by one part of it; he is a Man of Birth and Wit; he has great Employments; he is welcome to great Men. Yes, but has he all that he deſires? Uſes he what he has as he ought? Health and Probity do they go along with his Honour and Riches?

XII.

You ſhall always lead a ſweet and eaſie life; if (of what Profeſſion ſoever you are of) you make your ſelf eſteem'd and belov'd by all that know you.

XIII.

In my Opinion, thoſe that are moſt conſiderable for their Places and Employs, are not always the moſt happy; and thoſe who are always at Court, where the Duty of their Places detain them, ſo that they have ſcarce a Moment to themſelves, in my Opinion, cannot live contentedly. We ought to live for our ſelves, and not for others.

XIV.

A Life of middle and not high Degree, does not hinder a Man from entring into, and conſidering himſelf. He does not eaſily loſe the ſight of what our Infirmities, and the Principles of our Religion continually ſets before our Eyes.

XV. When

XV.

When a Man travels, he does not uſually load himſelf with heavy Burthens; they trouble him, and hinder him in his Journey. Honours and Greatneſs ought to be eſteem'd by you, of the nature of theſe heavy Burthens. He can have no other Idea of them, that is of a ſound judgment; and where Experience has undeceiv'd him in theſe Vanities.

XVI.

Do that by Virtue, which the Philoſophers have done by Reaſon; ſet no value upon the greatneſs of this World, and reckon it below you; you are born for a more ſolid good; do not therefore terminate your Deſires to poſſeſs that only which is common to Libertines and Infidels.

CHAP. V.

Advice how one ought to live in the World.

I.

MY deareſt Children, if God hath not called you to a Monaſtick life, after you have perform'd your Duty in reſpect to him, it is good that you think of governing your Conduct about thoſe things that the World will expect from you; that you may live eaſily with thoſe that live in the World as you do.

II.

One of the beſt Counſels, and the moſt conſtant Maxims, that I can give you upon this matter, is, that you never diſoblige any one;

never ſpeak ill of any perſon, but to bear with the Faults of others; to eſteem and praiſe thoſe that deſerve it, and pay a civil reſpect to all thoſe you Converſe with.

III.

Never put on a proud and ſcornful Countenance; I mean ſuch looks as will make you be taken notice of for a vain young Man; do not endeavour to be taken notice of by the number of your Footmen, and ſplendour of your Equipage; but to be diſtinguiſhed by the Merit of your Wit and Courage.

IV.

Do not love to hear your ſelf talk, and never put a value upon what you ſpeak your ſelf. To interrupt others when they are ſpeaking, is ill manners; and to ſpeak continually is indiſcretion; but to give opportunity to others to ſpeak, and to ſpeak himſelf in his turn, is to do like thoſe that underſtand to Converſe in the World. If you be faithful and conſtant to this Maxim, you will make your ſelf acceptable in Company, and be well receiv'd by all.

V.

It is better to extol the Thoughts of your Friend than your own, by this means you will make it known, that you are capable of good things, and that they pleaſe you; and that you give them the eſteem they merit; and that you are not an impertinent Lover of your own Opinion, and that you are not affected and conceited with all that you ſay your ſelf.

VI.

Remember often your Name and Family, what you are, and thoſe from whence you come, and there needs no more to Govern your Words and Actions. *VII.* The

VII.

The Leſſons you may learn from this Subject are eaſie and natural: You need but make good uſe of your Birth and Education. Call to your remembrance Men of Quality, of Honour and of Probity: You will know enough by taking pleaſure in frequenting their Company.

VIII.

Accommodate your ſelf as much as you can, to the Humour, the Wit, and the Deſires of your Friends, and Kindred, and of all thoſe with whom you have buſineſs, that will be the way to live well, both with the one and the other; that will be the means that every one will deſire your Acquaintance and Friendſhip, and all the World will be well pleaſed with you.

IX.

It oftentimes happens that a good Behaviour and genteel Converſation does not take a Man ſo ſoon as a certain Air, and a ſort of a civil and obliging Humour, which a Man is taken with at firſt Sight, and finds a love for him as ſoon as he appears. There are thoſe that are handſomer than he, and indeed deſerve better than he, yet are not ſo well receiv'd; and a Man does not feel the ſame joy when they appear, as they do with the other leſs deſerving; but if you have Merit, you ſhall be eſteemed; but you ſhall be beloved at the moment when you addreſs with a ſmiling and pleaſant obliging Air; ſo that a Man never meets you but with Joy, nor parts from you but with Trouble.

X.

Do not value your ſelf upon your Riches,

Youth, and good Qualities; if you have not the Gift of pleaſing, you ſhall not be beloved: In ſhort, if you cannot be complaiſant to others, others will not be complaiſant to you.

XI.

Be always reſerved and reſpectful to Ladies, and always prudent and diſcreet with thoſe of your own Age, Quality, and Profeſſion.

XII.

Do not affront nor anger any Perſon whatſoever; be complaiſant always, and in all Company, that you may always be thought a Man ready to eſpouſe the Intereſt of your Friends: Never maintain your own Opinions with heat, but always give a deference to the Opinions of others; and above all things, avoid contradiction.

XIII.

Receive kindly all thoſe whom your Employment, Buſineſs, or Civility, obliges you to ſee. Upon all occaſions mannage their Humours and Inclinations, and approve, or at leaſt excuſe their Conduct; and your own Will always be applauded.

XIV.

Never put any one to Charges; be civil without conſtraint, and without Ceremony; never loſe the reſpect due to your Friends, and thoſe that come to viſit you; for that would trouble them.

XV.

Live with a certain Liberty that is reſpectful, but not too familiar; with a certain liberty, I ſay, that the beſt bred Men have brought into Cuſtom and Faſhion, and which is approved by all.

CHAP.

CHAP. VI.

Advice upon what concerns Religion.

I.

MY dear Children, you cannot be too Zealous in the concerns of Religion; not in order to obtain your Desires, or to serve your Designs or Interest: You ought not to consider your Employments or your Birth, but act according to your Religion, and to depend upon it.

II.

The Libertines themselves do not renounce Religion; but they do not live according to its Laws and Maxims. Men know what they ought to believe, and likewise what they ought to do; and oftentimes they stop there: But do not you content your self to believe, and defer, 'till your riper years, that which you are at all times oblig'd to practice.

III.

Faith ought to be the principle of all your actions; which if bad, they obscure and stifle it; hold it for certain, that disorder in your Life will lead you further than you think; it is a Fire that you cannot extinguish when you would; it is a Torrent that you cannot stop when you desire it; at first you think it will go no further than the Corruption of your Manners, and do not foresee that this Corruption will infallibly go further, and communicate it self to your Faith. I desire that Experience may not make you know that Faith cannot long remain sound with such corruption of Manners.

IV.

Adhear to your Religion, and not to the Perſons that make profeſſion of it; and adhear to your Faith, but not to them that taught you it: It is hard to ſeparate Zeal from Intereſt; and it is often ſo well diſguiſed, that one is taken for the other, and the moſt able Men are miſtaken in it.

V.

Although all the Chriſtian Virtues make and entertain a Holy Commerce betwixt God and our ſelves; yet there is a certain particular Virtue, whoſe proper effect is to unite the Reaſonable Creature to his Creator; and to ſubmit, and by authentick Marks, pay him Reſpect and Adoration; and this Virtue is Religion.

VI.

Never pretend that you can be an honeſt Man without Religion, for Religion is the Chief of all Virtues; and you cannot doubt it, whether you conſider it in relation to its Object, or in relation to its Offices, or its end: You may be aſſured that it includes all the Virtues by way of Excellency.

VII.

The Chriſtian Religion is admirable in its Maxims, and the fundamental Truths that it eſtabliſhes are all Divine. In other Religions they aſcribe ſome things to Reaſon, much to the Paſſions, and almoſt all to Nature; but in ours we combat the Paſſions; we deſtroy Nature, and ſubmit our Reaſon.

VIII.

You cannot too much avoid the Company of the great Wits, that make Profeſſion that they believe nothing; look upon them as poſ-

ſeſſed

ſeſſed with a Frenzy, and to whom a burning Fever gives great ſtrength of Wit; and believe it, that the more they labour to make it appear, the more they are in danger of loſing it: The ſtrength of Wit they ſhew in this matter, ought to paſs, not only for great Weakneſs, but extream madneſs.

IX.

To ſpeak ſincerely, I muſt ſay that there are few Perſons of Quality, that know well what their Religion is, and in what it conſiſts. They are Educated by their Parents, who make Profeſſion of the Chriſtian Religion; but for the moſt part, they ſtudy more to live according to the Maxims of the World, and the falſe Principles of a Worldly Nobility, than according to the Laws and Precepts of Religion. You know, my dear Children, that my firſt and chief Care has been to Educate and make you Chriſtians; and I have always taught you, that that was the principal and moſt important Duty. I cannot too often ſpeak and repeat it to you, and you cannot too often remember it, nor labour too much to profit by it.

X.

The more you practice good Works, the more your Faith encreaſes; and on the Contrary; when you ceaſe to practice, the fear of God grows leſs and leſs; and when you ceaſe to fear, you ceaſe to believe. Tremble at what I ſay, and do not flatter your ſelves in other Thoughts; he does not believe, that does not live according to his Belief.

XI.

As there is but one God, ſo likewiſe there is but one true Religion, that is the Chriſtian Reli-

Religion; the ſame is yours; be firm in it, and let nothing move you from it.

XII.

Some make a deceitful Idea of Religion, and look upon it as an Enemy to the Pleaſures of Life; but that imagination is falſe, for Religion eſtabliſhes no Maxims but what are convenient for all Honeſt Men; and theſe Maxims are Eſtabliſhed for no other end, but to render the Society of Mankind more pleaſant and agreeable.

XIII.

Experience teaches us, the more Religious a Man is, the more he is eſteemed and loved in the World: The Reaſon is this, that the more Religious a Man is, the more charitable he is to the Poor; juſt to his Equals, and reſpectful to his Superiours. And, in a word, the more Religious a Man is, the more obliging he is to his Parents and Friends, and does juſtice to all the World; it is the means by which a Man of that Character (that is) a Religious Man, and that lives according to its Rules, has the Eſteem and Love of all Men.

XIV.

You can never too much apply your ſelf to learn Religion; that is, to learn what it teaches; what it obliges you to; what it forbids, and what it commands.

XV.

The Science of Religion is a Knowledge that few ſtudy, yet every one thinks they know it; they go to Church, they pray to God, and they give Alms. This is that they uſually call Religion; and he that does this, is called Religious; but if he live in any habi-

tual

tual Sin, if he be given to Drunkenneſs, and paſſes the greateſt part of his Life in Gaming, and the like Pleaſures; it is certain, that that Man has but the out-ſide of Religion, and is ignorant of its Power, its Precepts, and its Maxims. My dear Children, if you have Religion, you will render to every Man what belongs to him, and do to all Men as you deſire all Men ſhould do to you.

XVI.

How zealous ſoever you may appear for Religion; the exterior Proofs you give of it will not be ſufficient, unleſs it be joined with the eſſential Marks of true Piety.

CHAP. VII.

Counſel in reſpect of the Company you are to keep.

I.

MY dear Children, you muſt apply your ſelves ſo to your Buſineſs, that you muſt not quite deprive your Kindred and your Friends of your Company; you muſt ſometimes lend your ſelf to the World, but not give your ſelf away to it.

II.

Too much Converſation, and unprofitable Viſits, will make your life ſoft and Effeminate; much Buſineſs, and ſometimes Company will make it Honourable, Pleaſant, and agreeable.

III.

Mens Minds have need of Refreſhment, continual Application dulls them; and as you ought

ought, by labour to prevent the Evils that Idleneſs would bring upon you, ſo you muſt likewiſe, by ſome diverſion, eaſe the Pain that continual Employment would give you.

IV.

A little mixture in your life re-eſtabliſhes or preſerves Peace betwixt the Head and the Heart: Company ſometimes will make you forget your Troubles, and the preſent will take away the remembrance of what is paſt.

V.

The Life is like a Watch which is kept in continual motion, by ſeveral Wheels that compoſe it; one Wheel is not ſufficient, it will not make you Maſter of the Functions of your Office; never to ſtir from it, that would make you a voluntary Slave to it.

VI.

It is to take too much upon you, to mind nothing but your Buſineſs: Our Mind is a fertile ground, capable to bear ſeveral ſorts of Grain, but you muſt give it reſt: Or to come nearer; our Mind is a Farmer which we muſt uſe kindly, and give him time that he may pay his Rent; when you preſs him too much, you break and ruin him.

VII.

I can ſee nothing that will be ſo much to your advantage, as to know your ſelves well. Ask nothing but what you know your ſelves capable of; and though you be capable, ask it not too often, leſt you be thought to boaſt of your Talent.

VIII.

Every one has his ſhare of Ability, you will always ſucceed, if you do not paſs the bounds of your own, and do not ſet them to Work upon other Mens bottoms. *IX.* Per-

IX.

Perhaps you may find your ſelf between thoſe that give not enough to the Entertainment of the World, and thoſe that give too much; this happy mean ought to make you content: If you condemn the life of the one, do not envy that of the others; accommodate your Manners and Actions to your Humour, your Genius, and your Temper, and wiſh no more.

X.

In Armies they uſe Fifes, Trumpets, and Drums, to excite and animate the Soldiers upon occaſion. But the *Lacedemonians*, on the contrary, were ſo valiant, and valued their lives ſo little in Battel, that they us'd Flutes, and the like Inſtruments to reſtrain them, that by their ſoft and agreeable Muſick, they might charm their Valour, and as it were, lay it aſleep. The like is of Mens Minds, ſome ought to be provok'd and excited to take pains; others take too much, and their activity ought to be bridled and moderated. There is nothing, in my Opinion, that can make theſe ſort of Men reliſh ſome pleaſure, ſo much as the Company and Entertainment they may have with their Kindred and Friends.

XI.

Always to be boaſting what a Man is, and how worthy he is, is to affront thoſe he Converſes with; his own Merit and Advocate has not always his Pen in his Hand, nor a Soldier his Sword; a Beauteous Woman deſires ſometimes to go Masked. Theſe are the Leſſons that I would teach you, that you do not always love to be employ'd in ſerious Buſineſs, but that you ſometimes divert your ſelf with good and agreeable Company.

XII. You

XII.

You may hate the World (I allow) when they talk of nothing but of Trifles, Vanities, or buſineſs; but you may love it when it refreſhes your Mind when weary with Buſineſs, and make you paſs ſome moments of your Life with Pleaſure and Delight.

XIII.

In my judgment, no Eſtate or Condition is like that which a Man acquires himſelf, by an honourable Employment; and no ſervitude to me ſeems ſo great and inconvenient, as that which a Man impoſes upon himſelf, by reaſon of a great Fortune ſetled upon him; and if you will make a ſerious reflection upon it, you will be of my Opinion.

XIV.

It ſeems to me more deſirable to have no buſineſs at all, than to have too much; and to be always alone, than never to be ſo: To make your Life pleaſant and eaſie, you muſt uſe variety in paſſing it, and ſometimes ſeek out Company, when you have been long time without it.

XV.

Do not always do the ſame thing, that will make your Life tedious and troubleſome; you muſt join Pleaſure with Profit, and make your Recreation tread upon the Heels of your Labour; I mean, when you are wearied with much Buſineſs; you muſt go ſee your Friends, and enjoy the pleaſure of their Company and Converſation.

XVI.

Never be troubleſome to any Company; but if you chance to come into any that have Buſineſs; do not ſtay to interrupt them; you ought

ought to know how to enjoy Company, and how to quit it upon occaſion.

XVII.

Never accuſtom your ſelf to the Company of Libertines and Gameſters; there is nothing to be gained there. The loſs of your Money and Time is the leaſt thing you have to fear amongſt Men of that Character. You ought to avoid them with much care and circumſpection.

XVIII.

Do not uſe to make Viſits to ſuch as are always idle, and have never any thing to do; they will repeat one thing a Hundred times over; their Diſcourſe has no end but trifles, and their continual leiſure is an emptineſs that they would gladly fill, at the Expence of their Friends and Kindred; in a word, you can never have done with them.

XIX.

Avoid, with a great deal of care, Men that are Hot and Quarrelſome; they will affront you for nothing, and urge things beyond reaſon and meaſure, and you will bring your ſelf into Troubles with them, which you cannot free your ſelf from but with difficulty.

XX.

When you are in Company that entertains you with reſpect and civility, you ought to expect no more (that is) you ought not to deſire any further kindneſs, but of ſuch as either Kindred, Friendſhip, or Buſineſs, has more ſtrictly united. The out-ſide of others ought to be ſufficient; they are not obliged always to ſpeak out what they think; if they be civil and reſpectful, you ought to be content.

XXI. You

XXI.

You ought not to believe that Men have an eſteem and conſideration for you, becauſe they ſay it; it is the maner of ſpeaking of it, that ought to perſwade you: Three words when ſpoken with a pleaſant and obliging Countenance, are more than Twenty otherwiſe deliver'd; there is a manner of ſpeaking things, that makes you judge they come from the Heart, and that the Tongue is but a faithful and obliging Interpreter.

XXII.

To make your ſelves acceptable in Company, do not always ſpeak what you think curious and excellent, but entertain thoſe that are with you, with what they love and pleaſes them; and do you take pleaſure in knowing how to pleaſe others?

XXIII.

You are not to avoid the Company of one of your Acquaintance, becauſe he is ſometimes humorous and troubleſome, being he may have his Intervals; and of what uſe is your Reaſon, if you do not make uſe of it upon ſome occaſions? This Man has Faults that are troubleſome, but he has other good qualities, pardon the one for the others ſake; and do not avoid his Company; pity his weakneſs becauſe he is generous, and has a great deal of wit; he has a Soul that is upright and full of Honour; what you ſuffer by his defects, are not worth taking notice of.

XXIV.

If you be ſo difficult in making choice of your Acquaintance, others will be the ſame to you; if you be ſo exact in requiring ſo many good Qualities in thoſe you Converſe with;

with, others will require the ſame from you; and are you ſure they will find them? It is better not to be ſo nice in your Choice, it will make your Life more eaſie and agreeable.

CHAP. VIII.

Upon the ſame Subject.

I.

MY dear Children, to ſee little or no Company, is to deprive your ſelves of Pleaſures that are innocent; but to ſpend your whole life amongſt Women, and in making continual Viſits, is to loſe your Stomachs by continual eating, and to fill your ſelf with courſe Victuals, and deprive your ſelf of Delicacies and Dainties.

II.

A Diſcourſe, to be good and profitable, ought to be of things Moral Honeſt and Chriſtian. But it ought to be in the Company of a few and choice Perſons; avoid a Croud.

III

Polite Learning, Hiſtory, and all that relates to Arts and Sciences, are good Subjects of Converſation, eſpecially where it is practis'd with good order and decency, and not in a critical and pedantick Faſhion.

IV.

Avoid, by all means, ſuch Company as talk of nothing but Trifles and Follies, and all their Converſation is upon the divertiſements of the World; and upon the falſe Reaſonings

of the Intereſt of Princes; Never be of the humour to take pleaſure in loſing your time in hearing ſuch trifling Diſcourſe.

V.

When you meet in Company where ſome are too free and prophane, let them know that ſuch Diſcourſe does not pleaſe you; and do not join in Converſation of that nature.

VI.

Be not aſhamed of the Goſpel on this occaſion; and you will make them aſhamed, who forget themſelves, and are not ſo reſerv'd in their words as they ought to be; put on a ſerious Countenance, and preſently they will be ſilent.

VII.

Be always when you are in Company as you are at home, not changing your Character (that is) be always Honeſt, Pleaſant and Obliging; do not bely it by your Words and Actions. In all places make appear that you are of an equal Humour and Converſe, and all Men will deſire the Honour of your Acquaintance and Friendſhip.

VIII.

In all Company where you are, ſpeak of Virtue without Affectation, and deſiring to paſs for a *Devoto*; ſpeak of News without earneſtneſs, or too much Curioſity; and of that which paſſes in Company without Envy, Criticiſing or Jealouſie.

IX.

Give your Advice without applauding it; declare your Opinion in any thing propos'd to you, without deciding it; ſay what you think, without pretending that others ſhould ſubmit to your Wiſhes or Reaſoning; maintain your Opinions

Opinions without Heat, and hear other Mens without Trouble.

X.

If you be of this Mind and Humour, you will be acceptable in all Companies; and you no ſooner enter, but every one will be glad; and when you leave them, every one will look ſad, and ſeem to ſay, the life of the Company is gone, and now we ſeem *all-a-mort*.

XI.

If you maintain this your Character, you may make many Viſits every Day, and every one will reproach you, and tell you, you are ſedentary, and love your Home too much; your Viſits will ſeem ſo rare and ſhort, that they will obligingly accuſe you of forgetting your Friends, or they will believe that you are oppreſs'd with Buſineſs and Affairs.

XII.

It will pleaſe you to ſee, that where-ever you go, you will receive a Hundred Welcomes and Civilities; and you will be wiſhed for whereſoever you do not go.

XIII.

When you are with your Friends, always endeavour to be agreeable, and to pleaſe them, and never put on the Air of a Philoſopher, or a *Devoto*.

XIV.

I muſt confeſs you cannot have too much reſervedneſs in your Words, nor too much modeſty in your Actions. But you muſt likewiſe acknowledge, that with your Friends you cannot be too pleaſant and complaiſant; that pleaſes them, that gains them; that afterwards one does what he pleaſeth.

XV.

Do not make it your Buſineſs to have always much Company with you, that would be to love others too much, and your ſelves too little; nor to have none at all, for that would be to love your ſelf too much, and to carry your reſervedneſs too far.

XVI.

Be with your Kindred as much as Decency permits you, and give your ſelves to your Friends as often as complaiſance requires it. But always without prejudice to the Care that you ought to take of your Family, and Domeſtick Affairs.

XVII.

Make the duties of your Conſcience agree with the Pleaſure of receiving and returning Viſits. Viſit your Kindred at one time, and your Friends at another, and you will pleaſe them both.

XVIII.

Nothing moves ſo much as Example; what enters by the Ear, makes ſome Impreſſion, but that which is ſeen gains the Heart. It is for this Reaſon, that Example is always efficacious; and it is look'd upon as a living Book, that teaches us inceſſantly what we ſhould do; this that I ſay ſhould teach you to keep Company with none but Perſons of Honour and Probity; that is the Model that you ought always to ſet before you, and you cannot do amiſs when you follow it.

XIX.

You may eaſily obſerve the Rules of your Behaviour, by that of another of good Breeding and Conduct, whom you have much Converſe with; his Prudence and conſtant good

Humour,

Humour, and good Inclinations, will be of great weight with you, to make you endeavour to imitate him in all things.

XX.

The Example of this well-read, and Man of Honour, will be as an Eccho, which will always tell you what you are, and what you ought to be: This Example will be as a Looking-glaſs, to repreſent to you your Defaults and Defects, and will be as a Drum and Trumpet to encourage you to do well.

XXI.

This Example will be as Meat to nouriſh you, and make you ſtrong to live like a Man of Honour and Probity; finally, this Example will be to you a Law, that will impoſe upon you the happy neceſſity of living well.

CHAP. IX.

Advice concerning Reports.

I.

MY dear Children, never Report Stories, for that makes Buſineſs and Quarrels amongſt Friends and Kindred, and raiſes ſuſpicions, which have very troubleſome conſequences; it is ſeldom that Men of Quality, who know how they ought to live, do it; but Men of Honour and Probity never.

II.

Be you ſtedfaſtly perſwaded, that Reports do harm to him that makes them; to thoſe they are made to, and thoſe they are made of; are like the ſtroak of a Cimetar that kills three at once.

III.

You can never carry Reports, but with design to oblige him to whom you carry them, or to satisfie your self in doing it: Those whom you make them of will never be reconciled to you, and it is at their Expences you make them, and they will seek to revenge it.

IV.

And he whom you think to oblige by teling him, will by your means have a thousand suspicions and jealousies in his Head, which may provoke him to Choler and a precipitate Revenge; this is the Pleasure and Service you do him, when you have the indiscretion to make and carry Tales.

V.

You likewise will not find your own satisfaction as you thought; for you will make Enemies of all those you have reported Stories of: And for the other to whom you carried them, they will make shameful Reflections upon you, who disoblige those which never gave you cause, and perhaps are speaking many things to your Advantage, at the moment you make malicious Reports of them: Men of Honour and Probity are not capable of such Injustice and Baseness.

VI.

You ought not only to avoid the making of Reports, but you ought not to suffer others to make them to you; the Maker of them is always looked upon with an Evil Eye.

VII.

You cannot think to make Reports of any, but they will do the same of you, and will pay you what you have lent them, with Pleasure and Usury; they will not suffer any thing of

of what you ſay or do, to fall to the Ground; they will take great care at all times, and all places, to make you known for what you are.

VIII.

Reſolve to make it known upon all occaſions, that Reports do not pleaſe you; that you forget them as ſoon as they are told. Shew that you are always perſwaded, that what is ſpoken of the abſent, is for the moſt part to be ſuſpected for falſe and aggravated.

IX.

When you have made it known, that you are not pleaſed with ſuch Reports; you will diſcourage all thoſe that have a Mind to trouble you with them; and the Countenance you receive them with, when you hear them againſt your will, will condemn both them that bring them, and thoſe that cauſed them to be brought.

X.

A Wiſe Man never lends an Ear to ſuch Reports, and by that means he ſhuts the Mouth of all thoſe that would make them. You will prevent many troubleſom Moments, by declaring your ſelf againſt them, and by that means do good to them that were of the humour to make them, and Cure them of a ſhameful Quality.

XI.

Never let either your Tongue or your Ears encourage theſe Reports. I do not know which is moſt to blame, he that hearkens to them, or he that makes them; but I know that nothing entertains a Man more in that unworthy Practice of making them, than to give ear to them, and to be pleaſed with the hearing of them.

XII.

You ought to put a Vail upon the Face of your Friend, to hinder him from ſeeing any thing that may give him trouble; you ought, for his ſake, to impoſe a perpetual ſilence upon your ſelf in thoſe things that may vex him. There is no pretext, how ſpecious ſoever, can authoriſe you to make reports on ſuch occaſions.

XIII.

One of the firſt Laws, not only of Friendſhip, but of Civil Society, is to baniſh forever Reports of all kinds; there are a thouſand things which concern Families, that go beyond Friendſhip, and the ordinary Tyes that a Man has with his Acquaintance; it is to injure this Friendſhip, and theſe Ties, to make them take ſuch care and caution in this matter as may trouble their quiet.

XIV.

It would be imprudent in you, to report a thing that you know not, but by the report of a particular Man, who may lie or aggravate the matter; and it would be injuſtice to make others believe what you do not know, but on this manner; yet it is an injuſtice that is too often committed, becauſe they are not cautious in that point; and they are prone to commit it upon the falſe Principle that they are not concerned in it; but he that ſaid it was reported, ought to juſtifie it.

XV.

The Infidelity of a Friend that has betrayed your Secret, does not give you a right to do the ſame by him. Your Duty does not depend upon his; his Faults does not authoriſe yours; he has violated his Faith in a Secret

you

you truſted him with; it is a fault inexcuſable, yet you ought to conſider him, not as he is to you at preſent, but as he has been; the Secret that you owe him is an old debt; it always remains ſo; you owe it him ſtill, as much as you owe him Money which he lent you long ſince, when you were all one.

XVI.

A trifling thing told by one of your Friends, does not give you cauſe to break Friendſhip with him. You muſt pardon this ſmall indiſcretion, and to make your advantage of it, that will teach you to be more cautious hereafter, and not to truſt him ſo eaſily, eſpecially in things of conſequence.

XVII.

It is neither good nor honourable to make Reports; and if it be lawful to think ill of thoſe that ſpeak them, from the time that one ſhould make a Story to me, I ſhould think him capable to commit all ſorts of faults, ſince there are none which he might more eaſily avoid than this. Yet even one Story that a Man ſhould report to me, would give me an Idea of his Humour, and his bad Inclination, which I ſhould have much ado ever to forget.

XVIII.

Never ſuffer either at your Table, nor in your Walks, nor in your Pleaſures, them who are accuſtomed to carry Tales; look upon them always as Enemies to Civil Society; as Perſons that ought to be expell'd all Company, and to be pointed at; in a Word, as Men without Honour or Honeſty.

CHAP.

CHAP. X.

Counſels upon Conſcience.

I.

MY Dear Children, you cannot be too exact and circumſpect in all that concerns your Conſcience; almoſt all the World pretends to be nice in this matter, but very often they do not live according to that exactneſs they pretend. For this nicety is but imaginary; and for the moſt part they make Conſcience after their own fancy.

II.

This Nicety of Conſcience, which all pretend to, ought not to paſs in your Minds for imaginary; becauſe it is eaſie to form an Idea of a ſcrupulous Conſcience, when it is not ſo; and oftentimes they are ſcrupulous only in ſome enormous Crimes which they do not commit, or in ſuch Vices as their Inclinations and Humours do not lead them to.

III.

The moſt part of the World make their Conſcience after their own fancy; and make no ſcruple of Conſcience in a thouſand things that relate to their Intereſt, Ambition, or Pleaſure; and ſo they think themſelves very conſcientious, becauſe they make no Conſcience of thoſe things they have a mind to do, but are very ſcrupulous in thoſe things they will not do.

IV.

If you have no Conſcience but after this manner, you will not long enjoy a quiet Conſcience;

ſcience; I do aſſure you, you will reſemble the Sick that abſtain from Wine and Fruit, and, eating to exceſs all other ſorts of meat, are in danger of their Lives.

V.

All the World know that we ought to ſubmit our ſelves to the Laws of God; and it is our Conſcience that makes us underſtand how far this Law extends, and reproaches us if we tranſgreſs it.

VI.

Our Conſcience is a looking-glaſs, in which we ſee our ſelves what we are; it is in this Looking-glaſs that you diſcover your ſelf; there is nothing of good or bad which you have done that can be conceal'd from you; you may flatter your ſelf, but this Looking-glaſs is always faithful, and will repreſent you truly as you are within, in your very Soul.

VII.

Our Conſcience is a Book in which our Thoughts, our Words, and our Actions are writ; it is a Regiſter that keeps an Account of all things; this Book or Regiſter ſometimes opens it ſelf, and it is then when our Mind is troubled; and the Reproaches which our Conſciences make, move us to change our lives. But this Book preſently ſhuts again, becauſe we do not make application enough to make an advantage of theſe good Motions we feel within us; and theſe Motions do not ſtay long with us, becauſe they are not faithful and conſtant.

VIII.

I ſay further, our Conſcience is a Sluce where all the ordure of our Lives diſcharges it ſelf; and this Sluce is ſometimes ſo full, that

that it regorges; but for fear that the ill Scent that comes out of it ſhould be troubleſom to us, we preſently ſtop it, and cover it with Flowers; that is, with vain Projects of Converſion, and falſe Hopes of a true Hatred of our Sins; and for that little time we ſtop it, we again return to our accuſtomed courſe of life; and are harden'd more than ever in our Evil Ways. And I wiſh you be not of the number of thoſe that make this ill Uſe of it; and I ſpeak all this to prevent your being ſo.

IX.

You need but open your Eyes and look up to Heaven, and hear his Voice, and conſider the Wonders of the Creator; you need but caſt your Eyes upon your Conſcience, to hear its cry, that reproaches you continually, with the abuſe of your Health and Knowledge that God hath given you, if you do indeed abuſe them.

X.

Woe be to you, if you do not hearken to her, or if you make her ſpeak as you deſire; ſince what injuſtice ſhe counſels you to, or what pleaſure ſhe permits you, you will be the greateſt loſers by it, and will be the greateſt ſufferers in the puniſhment of it.

XI.

You cannot follow a better Rule than that which your Conſcience gives you; but do not corrupt it, and make it conform it ſelf to your Inclinations, your Humours and Weakneſs.

XII.

Wherefore do we ſee ſome of our Friends in good earneſt, and true Converſe? and wherefore do we ſee others that do but ſeem

ſo?

ſo? Is it not becauſe the one makes a ſerious Reflexion upon what Conſcience Dictates, and the other a very ſlight one; the one hearkens to it attentively, and the other in the middle of the Noiſe of the World, and their Minds diſtracted with their Paſſions.

XIII.

He that will not pay what he owes, will not ſee nor hear his Creditors, but flies them, and hides himſelf as ſoon as they appear; the ſame thing happens to you in regard of your Conſcience; if you will not look upon her, nor hear her when ſhe preſents her ſelf to you, you make uſe of a Hundred falſe pretences, as a Vail to hide your ſelves; and ſteal from her, and loſe the ſight of her every moment

XIV.

The Conſcience of an Honeſt Man is very different from the Conſcience of a Worldly, Covetous, or Voluptuous Man; the firſt continually examins his Conſcience, and no ſooner knows its Dictates, but runs to execute them. The other has never the Time, nor Will, to conſult it, and much leſs to perform its commands: Judge your ſelf, and ſee what you are.

XV.

He that loves to play and ſee Comedies, makes no Conſcience to ſpend almoſt all his time in the one, and loſe many Hours in the other; on the contrary, he that makes profeſſion to live according to the Rules of Juſtice and Religion, makes Conſcience of making play his daily Buſineſs and Employment, and looks upon Comedies as a divertiſement unworthy of his Care and Time; he hates gaming, and deſpiſes Plays.

XVI. Gaming

XVI.

Gaming and ſeeing Plays are two different things, in regard of the one and the others Conſcience; and why? becauſe the Conſcience of the one is more fearful and cautious than the other; and the one hearkens to his Conſcience continually, and the other never; the one prefers the Duty of his Conſcience before all the Pleaſures of his Life, and the other the contrary.

XVII.

Both the one and the other have the Commands of God and the Church to obſerve; but the one looks upon them with an Eye different from the other.

XVIII.

Take care that your Conſcience be not too ſcrupulous, and likewiſe that it be not ſcrupulous at all; prudence and diſcretion ought to govern you in this point.

XIX.

We are not all called to the ſame kind of Life; ſo the Conſcience ought not to be the ſame to all Men; there are Duties proper to every ſtate, that cannot be diſpenſed with; and theſe Duties are different, according to the diverſity of Profeſſions, and that alſo makes a difference in the Conſcience.

XX.

All Men ought to have the ſame tenderneſs of Conſcience in the general Duties of Chriſtians; but it may be greater or leſſer on particular occaſions.

XXI.

You ought not to have a tenderneſs of Conſcience for one Commandment of God, more than for another; you muſt have an equal regard

gard for all; ſuch as take this Advice in ſome particulars, and violate a Commandment of God in another, are inexcuſable.

XXII.

Some Men faſt *Fridays* and *Saturdays*, but will not be reconciled to their Enemies; others give largely to the Poor, but will not forſake a beloved Sin; others make ſcruple of all things but ſuch as they have a Paſſion for.

XXIII.

The tenderneſs of Conſcience in all thoſe Perſons, ought to be thought falſe and imaginary. What do I ſay? You ought to hold it for certain, that they have no Conſcience at all; or if they have any, it is ready to riſe againſt them before the Tribunal of the Supreme Judge of all Men.

CHAP.

CHAP. XI.

Upon the ſame Subject.

I.

MY Dear Children, Conſcience and Honour ought to govern all your actions; Intereſt ought not to be look'd upon further than Equity and Right will permit.

II.

Do not throw your ſelf at the Feet of Princes, or the Grandees of the World; that is, give not your ſelves up ſo to them, as to be ready to do all things at their Pleaſure. You ought to render all that is due to your Conſcience and Honour before you give them up to any body elſe; and you ſhould betray your ſelf if you did not keep that Order that Reaſon preſcribes, and that your own Intereſt continually ſets before your Eyes.

III.

Princes often deſire Men devoted to their Will; Men that have not that tenderneſs of Conſcience; in a word, Men that will ſtick at nothing to ſerve them. They deſire this, I muſt confeſs, but if every one would do their Duty, they might ſeek a long time before they would find ſuch as they deſire; and this ſeeking in vain would make them more juſt and reaſonable.

IV.

Let not Ambition lead you blindfold; you are born free, do not make your ſelf a Slave to another's Will; there are many Slaves loaden with Chains, that would not buy their Liberty at ſuch a price.

V. The

V.

The Kings of *Ægypt* uſed to make their Judges promiſe that they would do nothing againſt their Conſcience for any pretext of Ambition, Intereſt, or recommendation they could have. You are Kings of your own Wills and Actions; they can have no Power but what you give them, which you ought to allow them with unreproachable Equity and Right. Do nothing againſt that Principle of Nature that teaches you to give to every one what belongs to him, and never regard any thing that would inſpire you with other Thoughts.

VI.

The Laws of War cannot Authoriſe any ill actions; and what we owe to our Prince and Country, cannot juſtifie them; all things are not permitted to Subjects in favour of their Soveraign. A Soldier, for being a Soldier, ought not to forget that he is a Chriſtian, on pretence that he is under the Pay of him that commands him; he ought to do nothing againſt his Religion; the noiſe of Arms ought not to hinder the hearing the Voice of his Conſcience and Honour, which will teach him what he ought to do in all occaſions.

VII.

Have a great regard for Princes, and all your Superiors; but let your Conſcience always go firſt, and give it the preference in all things.

VIII.

After you have ſatisfied your Conſcience and your Honour, do all you can for your Kindred and Friends, and you can never do too much.

IX.

Under pretence of Friendſhip, never do an ill Action; the Laws of Friendſhip ought not, cannot carry you ſo far.

X.

There are two things that ought to be extreamly precious, whatſoever Profeſſion you are of, your Honour and your Conſcience: Your Honour ought to be dear to you, becauſe it is a perſonal good, without which, according to the Opinion of all Men, all the reſt are nothing. Your Conſcience yet ought to be more dear to you, for when that has nothing to reproach you with, Peace within will be your Conſolation, without which you will lead a languiſhing and miſerable Life.

XI.

You ought to abhor any thing that is againſt your Honour and Conſcience, and nothing can oblige you more to deteſt an Action, than when it robs you of either the one or the other.

XII.

As long as one enjoys perfect Health, one eaſily pardons ill Cuſtoms; the pretence is eaſie and favourable, there needs nothing to excuſe it, but Humane frailty, and the daily and preſſing temptations to Sin; you need no other Excuſes. Theſe are the ordinary practices of the Men of this World; do not follow ſuch bad Examples, but make good uſe of the bad management of others.

XIII.

A Man that loves the World and its Pleaſures, oftentimes, from the impunity of his Crimes paſt, draws the pernicious aſſurance of the ſame for the time to come; and after having

having a long time ſtifled the remorſe of Conſcience, procures ſuch a peace of Conſcience, as he calls it, that would affright any honeſt Man; and ought to make you tremble, leſt you ſhould fall into the ſame lethargy of the Mind.

XIV.

Be youperſwaded that this diſorder reſembles the Root of a Thorn, which you may take in your Hand, and preſs it, and it will do you no harm; and may be it may ſeem to you to be more ſmooth than the Roots of other Plants; but as it grows up it arms it ſelf with Prickles, that will prick you in ſuch ſort, that ſometimes your hurts may prove Mortal: The ſame effect may proceed from this diſorder, which at firſt ſeems to do no harm, but afterwards cuts to the quick, and ſometimes the Wounds become ſo great, that it is difficult to Cure them.

XV.

What matters it if you be not happy upon Earth, provided you be ſo in Heaven? What matters it if whilſt you live you die to the World, to Honours, to Pleaſures, and to your ſelf, provided that the purity of your Conſcience cauſe your Name to be writ in the Book of Life?

CHAP. XII.

Advice upon all that has the Air of Courage, Choler, and promptneſs to quarrel.

I.

MY dear Children, Gentleneſs and Civility is ſo much the Character of Men of Quality, that they ſeem to have fallen below their Birth and Rank which they hold amongſt us, when they abandon themſelves to the paſſion of Choler.

II.

Men will ſuffer, and endeavour to excuſe in you your play, your Expence and your Ambition; but they will never pardon your impatience, your Choler, and Quarrelling; there is ſomething in them ſo unbecoming, that they will pardon no Perſon in this particular.

III.

If you puniſh thoſe that do not deſerve it, or puniſh according to the motions of a brutiſh Choler, men have reaſon to regard you as one that violates the Laws, under the protection of which Innocence and Youth ought to live in peace and quietneſs.

IV.

Which, in your Opinion, is the more culpable, A young Man to whom Age has not given the diſcretion to live exactly as he ought; or his Father, or Governour, or Maſter, who for that Reaſon uſes him ill; becauſe he hath not yet obtain'd all the Reaſon and Experience that a Man of riper Years has? Whether of them is more

to

to blame, a young Man that wants Diſcretion at Fifteen, or a Father and Governour that has it not at Forty?

V.

Correction, I muſt confeſs, is the Wine, of Wiſdom; but you ought to give it your Children moderately; the exceſs of it would take away the reliſh of it, would diſguſt and make them drunk.

VI.

All Correction given in anger, takes away the Virtue, and deſtroys the effects of it; hold it for certain, that Correction is a meat that muſt be ſeaſon'd, to make it wholſom and good, otherwiſe it cannot be digeſted.

VII.

If you give Correction with Rigour, it is as if you put precious Liquor in a poiſon'd Veſſel. Correction the moſt juſt, and the beſt grounded, loſes its effect in your Mouth, if you do it in terms full of animoſity, and with a Countenance and Eyes full of Rage and Choler.

VIII.

A Maſter that always grumbles and rails againſt his Domeſticks, does not well become his place; he carries the Power the Laws have given too far. If juſtice ſhould be done upon ſuch Maſters, who neither have Indulgence nor Mercy for their Domeſticks, they would be put into the number of Slaves.

IX.

It is ſo ſeldom ſeen that a Man of Quality and Probity puts himſelf in Choler; that it will make Men believe, that you have neither the one nor the other, if you fall into that Paſſion. You ought never to go out of your Cha-

racter; and nothing, in the judgment of all Men, will make you leave your Character with more diſdain, than ſenſeleſs Quarrels that the tranſports of Choler will bring you into.

X.

Sudden and raſh Quarrels are Childiſh or Brutal; ſuch as are not eaſily excus'd in common Souldiers and Pages; they will never be pardon'd in you, how young ſoever you be.

XI.

Your Servant commits a Fault in your preſence, by neglect, not thinking on it; he does ill, I do not pretend to excuſe him, but ſhould that make you commit a greater? On the contrary, you ought to repair, by your prudence, what this careleſs Servant has done amiſs by his folly. Learn therefore to be a Philoſopher, and keep your ſelf unmoveable on ſuch occaſions, and ſhew by this evenneſs of temper, that ſuch accidents cannot produce any change in your Mind.

XII.

Though you may have Birth, Wit, and Riches, you will never be eſteemed, if you do not add to theſe good Qualities, that of an even temper, and a moderation in all your Words and Actions.

XIII.

Do not contradict ſuch as are prompt to quarrel; and do not take pleaſure in provoking them, and they will have the ſame regard for you; let this Stream have its Courſe which you ſee runs at your Feet, and do not make it a Torrent by ſtopping it.

XIV.

You may be ſure that Pride is the Father of

of all Vices, and Choler is his Daughter; and it may be added, that this Daughter oftentimes gives Arms to her Father, which makes him Cruel, and Revengeful; ſo that it may be truly ſaid, that the Proud and Ambitious oftentimes, tranſported by Choler, leave fatal Marks of their Paſſion.

XV.

A Man Cholerick and quarrelſom, is a declar'd Enemy to Civil Society; or, what is more, he is a Seditious Perſon, who prophanes all Holy Laws; he knows neither Father nor Mother, nor Wife nor Children; and indeed how ſhould he know them, ſince he knows not himſelf.

XVI.

Choler is the only unruly Paſſion that pretends to juſtifie it ſelf, how ſhameful and criminal ſoever this Paſſion may be; they that are ſubject to it, pretend to have reaſon to be tranſported on ſome certain occaſions; and Experiecne teaches us, that of all thoſe that are tranſported by Choler, there is ſcarce any one that does not think it juſt to what extremity ſoever they are carried: From whence comes that, but that it blinds the Soul by the Darkneſs which it ſpreads?

XVII.

Choler is nothing elſe but a motion ſudden and turbulent, that takes from us the free exerciſe of our Actions; and that is the Reaſon why we are not only angry at our Servants, but at all thoſe with whom we Converſe; and more at every one that would hinder us from doing what we will. When a Pen writes not according to our Fancy, we break it; a Gameſter throws his Dice and Cards out of the

Window; a Workman is angry at his Tools, and throws them away.

XVIII.

It is ſtrange to ſee, that a Man who is obſerved uſually to have Prudence and Diſcretion in his Affairs, ſhould, upon a ſudden, change his Nature and Humour; and that a motion of Anger ſhould diſorder in him all that Reaſon had placed in ſo good order and quiet.

XIX.

Do not ſuffer your ſelf ſo raſhly to be tranſported; lay a foundation of Prudence againſt all the Accidents of Life that may diſturb you; look upon your ſelf continually; as if you were in a frontier Garriſon environ'd with Enemies, and ready to be beſieg'd, and think of all things neceſſary for your defence. If you do thus, Anger can never ſurprize you, and its Arms will be too Weak againſt a place ſo well fortified, and provided with Neceſſaries.

XX.

At the firſt motions of Anger, let your Voice be low, and your Countenance ſmiling; by that means you will diſarm your Enemy before he appears and attacks you.

XXI.

If it happen that you be tranſported with Choler, it is to be wiſh'd that you had a Looking-glaſs before your Eyes, you would find your ſelf ſo deform'd and different from what you were, that the ſight of this Change would make you more moderate upon ſuch occaſions, and you would have ſuch an Idea of this Paſſion, as would abſolutely Cure you.

XXII. The

XXII.

The Decency and Reſpect that we owe to one another, ſhould be the Boundaries that none can go beyond, without doing himſelf wrong, and making an ungrateful Impreſſion of his Humour; as long as you obſerve this decency and reſpect, Anger will have no Power over you, and you will be eſteemed and loved for the eavenneſs and moderation of your Words and Actions.

CHAP. XIII.

Advice concerning the Judgment you ought to make of the Words and Actions of others.

I.

MY Dear Children, if you will gain the Eſteem and Love of all Men, ſee what every Man does, and hear what every Man ſays, without contradicting any one. Let your Eyes and Ears go no further than you pleaſe, and hear obligingly all that is ſpoken to you, and judge of others by your ſelf.

II.

What is blameable in ſome things, impute it to the Youth of the doer; and what cannot abſolutely be excuſed, impute it to want of Conſideration, and to a ſurpriſe that merits Pardon. Never make any more faulty than they really are, and perſwade others as much as you can, that many things are done by imprudence and want of conſideration, and ought not further to be thought upon.

III. Do

III.

Do not make a malicious Conſtruction of the Words and Actions of others, nor turn them to the hurt or prejudice of any one; do juſtice to all you have to do with, and as you would have others do to you; remember every Man has his Failings, which you ought to excuſe and ſuffer, if you will live quietly and peaceably with all the World.

IV.

Always take part with, and defend the Unfortunate; a falſe appearance Deceives, and Reports full of Injuſtice or Calumny, expoſe them to the Cenſure of a hundred malicious Spirits, that think to eſtabliſh their own Reputation upon the Ruin of other Mens. And of others that have no other way of magnifying themſelves, but by diſparaging and villifying their Kindred and Neighbours; and of others who at the expence and loſs of their beſt Friends, would make themſelves Criticks, or Devotes, by having ſomething to ſay againſt every one.

V.

You know that every one has his own Humour, and his own Wit; and you have no right to pretend to that which is not referred to your Judgment, and much leſs to give Law to others, that they ſhould live as you deſire.

VI.

Be always circumſpect in ſpeaking of thoſe that make too great or too little Expence in their way of living; let not either the one or the other Extream trouble you.

VII.

Praiſe whatever you think praiſe worthy, but be wary in paſſing Sentence upon what you think condemnable; do not make your

ſelf

ſelf a Judge of the actions of others; but if you be preſs'd and oblig'd to ſpeak your Opinion, let it be in their favour, and to their advantage.

VIII.

Study your own Conduct and not that of others; examin your ſelf without Favour or Partiality, and never pardon your ſelf. Uſe all Severity to your ſelf, and Indulgence to others. If you find ſomething to ſay againſt every one, you will juſtly be taken for an Illnatur'd, Unjuſt, and Unreaſonable Man.

IX.

That you may not ſpeak ill of any, you ought not to think ill of any; for from the one to the other the way is eaſie and ſhort; it is almoſt impoſſible to forbear ſpeaking of what you believe and think.

X.

You may and ought to pardon a thouſand little Faults in Men of Quality, when they are Young and Unexperienc'd; to condemn them in every thing, is to be a Critique without Reaſon, and to expect an accompliſh'd Wiſdom in a Perſon of Eighteen or Twenty Years of age.

XI.

When a young Man or Youth has good Inclinations or Deſires of doing well, you ought, in favour to his Age, to pardon ſome Levities or other ſmall Faults; in doing this you ſhall encourage him to do well, and in doing otherwiſe, the contrary.

XII.

Set not your ſelf lightly to condemn Women for their Carriage, when they are neither Gameſters nor Wanton; all things elſe

do

do not deſerve to be taken notice of. Time will teach them better to conſider, than all that you can ſay to their diſadvantage.

XIII.

You can never, with Honour, highly condemn that in Women, that you can ſo eaſily excuſe in Men. Have a care they do not Reproach you; that it is ſecret Envy or Pride in your ſelf, that makes you ſpeak after this manner of them. Take care that they do not impute what you ſay, to an inexcuſable, weak, or a ſhameful Jealouſie in your ſelf, which is injurious to all Men that have either Wit, Honour, or Honeſty.

XIV.

Women generally are more reſerv'd and diſcreet than Men; and it cannot be denyed, but that ordinarily they are more tender and Charitable than we; wherefore then do you fall ſo ſeverely upon ſome of their Faults, when you have ſo large a Field, and ſo fair an occaſion to praiſe their Virtue. Believe me, when you are in the Humour to Cenſure ill Manners, ſpare the devout Sex, and conſider your own, you will find enough there to move your Gall, and exerciſe your Wit.

CHAP.

CHAP. XIV.

Advice concerning what thoughts we ſhould have of Greatneſs and Riches; of our Loſſes, and the Misfortunes of our Lives.

I.

MY Dear Children, you will never be unhappy, if you do not think you are ſo; for Happineſs generally depends more upon the Opinionwe have of things, than upon the things themſelves.

II.

It happens very often, that one is thought unhappy in the Opinion of Men, when in effect he is not ſo; if you be no otherwiſe unhappy than ſo, you will have no cauſe to complain; and in my Opinion, you will be more a ſubject of Envy than Pity.

III.

All our Loſſes and Diſgraces will be lookt upon with another Eye; if we know their Nature, their Cauſes, and their End; and if we look upon our ſelves as Men condemn'd to Humiliations and Afflictions, and not as Men aſpiring to nothing but Riches, Honours, and Pleaſures. Look upon your ſelf, in good earneſt, after this mauner, and afterwards ſee if you have any Reaſon to complain.

IV.

If you will conſider things Morally, you muſt agree, that all things that happen, is by the ordinary courſe of Life, and our Birth makes us ſubject to them; and by conſequence,

you

you muſt ſubmit your ſelf, and accuſtom your ſelf to them; and if you ſee ſome Men exempt from theſe Misfortunes, ſtay a little and expect, and you need not expect long, and you will ſee that they have their ſhare of them as others, and perhaps a greater ſhare than moſt others.

V.

Your Grief will augment and gather new force, if you be ſo ſenſible of it; and on the contrary, you may aſſure your ſelf, that if you have the Conſtancy to ſuffer it patiently, it will diminiſh.

VI.

If two Perſons ſuffer the ſame Evil, it will always be ſaid, that he that torments himſelf, and complains moſt, ſuffers moſt; but he that ſuffers more than comes from the Evil it ſelf, does ſo from the manner and mind with which he ſuffers it.

VII.

To ſpeak well of Pain and its nature, you ought to be perſwaded, that if it be long, it is but little; and if it be violent, it does not laſt long, and it will put an end to the Grief that it cauſes; upon this Principle it will not be hard to direct your Diſcourſe.

VIII.

Affliction will never have any Power over you, but what you give it your ſelf.

IX.

There is no Pain, how ſenſible ſoever it be, that does not loſe half its force, by the Courage you have to ſuffer it; when you reſiſt it, it will fly from you; if you yield, it will triumph; in a word, you diſarm it when you do not ſubmit to its Power.

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X.

If you do not accuſtom your ſelf to ſuffer, the ſmalleſt Pain will ſeem great; it is enough that it is a Pain that obliges you to ſuffer with trouble, and oftentimes even with impatience.

XI.

There are ſome that ſeem more content in their Sufferings than others in their Pleaſures; every one is well or ill, according as he finds himſelf. The Martyrs had more joy in the midſt of their Torments, than the Tyrants that condemn'd them could taſte in their good Cheer, their high Fortune and great Riches.

XII.

Sin excepted, there is nothing ill in its own nature; it is but the uſe that is made of it that makes it ſo: a ſtreight Oar is crooked in the Water; it is not enough to ſee things, but the means to ſee them well, that makes them paſs for what they are; it is not that which Men believe of you, will make you happy, but that which you your ſelf believe.

XIII.

There is more ſtrength required to bear the Chain that binds us, than to break it. There is more force of Mind to ſuffer the Miſeries of Life, than to kill himſelf to be deliver'd from them: There is more Courage in following the Example of *Regulus*, than that of *Cato*.

XIV.

All the Loſſes and Diſgraces imaginable, are not great enough to juſtifie you in the weakneſs of wiſhing your own death; in theſe caſes you muſt think of nothing but to compoſe your Mind and Courage to ſuffer patiently.

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XV.

If you can be ſufficient for your ſelf, and out of your own proper Stock find wherewith to entertain your Happineſs, or to fly the Evils that threaten you, all poſſeſt and full of what you deſire, you your ſelf will be the Object of your Attention, your Thoughts, and your Love, like thoſe *Ægyptian* Husband-men, who never look'd towards Heaven for Rain, becauſe the over-flowing of the *Nile* was all their Hopes, and all their Riches. All your Wiſhes ought to aim at nothing, but that you may peaceably enjoy all your Advantages, and to have poſſeſſion of your ſelf; but the goodneſs of God gives you leave, not to be content with your ſelf; he permits that Afflictions and Sickneſs ſhould make you know, that there is an Eternal Good, of which you ought to think, and not to recken upon thoſe Goods that may be taken from you every Hour, and the enjoyment of which muſt end with your life.

XVI.

Whatſoever happens to you, you ought not to think your ſelf unhappy; if your Wives be as they ought, and your Children well inclined; believe me, when you have Reaſon to be pleaſed with your Domeſticks, all the reſt ought to ſeem to you indifferent.

XVII.

If you have no good Fortune, ſupport your Diſgraces like a good Chriſtian, with a Conſtancy ſuch as may make the Philoſophers aſhamed. It is not the firſt time that Religion inſpir'd with ſuch Thoughts, and Grace has triumph'd over the World and Nature.

XVIII.

God diſpences his Gifts as he pleaſes; one has

has Health; another has Wit; another has Birth; which is the moſt happy? certainly he which makes beſt uſe of what he has, and is content with what he is; and by conſequence, it may be ſaid, that your Happineſs is in your own Hands, and depends upon your ſelf; make a ſerious reflection upon it, and you will find it ſo.

XIX.

A Mind compos'd and well perſwaded of the Chriſtian Truths, judges of things as he ought, and not according to the Opinion of the World; and the eſteem they ſet upon their Riches, Honour, and Pleaſure, is all the Happineſs of a Man of this World; do not make them yours, but ſearch for a Happineſs that is not ſubject to the Misfortunes, Loſſes, and Afflictions which happen every Day of our Lives in this World.

XX.

In all things that concern your ſelf, do not uſe the Balance of the World, but your own; that of the World will never be juſt to you, becauſe it neither knows the bottom of your Heart, nor the diſpoſition of your Mind; it judges upon falſe and deceitful Appearances; ſome paſs in the World for the moſt Happy Men, who think themſelves the moſt unhappy.

XXI.

Your Birth, your Wit, and your Riches cannot make you content, becauſe there is a tranquility of Mind, and a true Happineſs that is not to be found in theſe outward Advantages; and without this peace of Mind, and this true Happineſs, you will ſtill be Poor in the midſt of Riches, and not content in the middle of Pleaſures.

XXII.

It is ſufficiently ſpoken in the World, that this Life is full of Afflictions and Evils; and for one rich Man that is content, there are a Hundred that are not ſo; but none would be of the greater number; every one deſires to be this one Man, diſtinguiſhed and choſen of a Hundred; why ſhould you flatter your ſelf with this diſtinction.

XXIII.

We all confeſs, and acknowledge, that Nature has made us ſubject to a Thouſand Miſeries, we know that the Subordination that God has eſtabliſhed amongſt us, that the diſhoneſty of ſome, the imprudence of others, and our own Paſſions, expoſe us to a thouſand Loſſes and Diſgraces; but we draw our ſelves out of the Crowd, and our ſelf-love is the Cauſe that we cannot ſee our ſelves amongſt the Unhappy, without murmering and Complaining; why do we do our ſelves this Favour? Do we ſee any thing that gives us Reaſon to do it?

XXIV.

Do not look upon Loſſes and Diſgraces as real Evils, but as occaſions to make us have a dependence upon the Providence of God, and to do it with reſpect and ſubmiſſion.

XXV.

If it be from the Providence of God, and from his power, that you find your ſelf induc'd to praiſe him; that the Plains and the Woods, the Valleys and the Mountains, the Flies and the Elephants, are the Proofs of his infinite Power, you ought not to have leſs inducements to praiſe him, from the different ſtates of the Poor and Rich, the Sick and the Sound,

Shepherds

Shepherds and Kings, are the aſtoniſhing proofs of his adorable Providence.

XXVI.

Set all theſe Truths always in your ſight; the more you conſider them, the leſs Eſteem and Love will you have for Worldly Riches and Pleaſures.

XXVII.

Let the Law that commands you to live contented in the State that God has plac'd you in, be always well-pleaſing to you; have no leſs ſubmiſſion to his Order, in what relates to Riches, than in what relates to the advantages of your Birth and Witt.

XXVIII.

You never yet thought that you had Reaſon to complain, that you had not lived in Ages paſt; and you have no more reaſon to complain of the Riches that another Man poſſeſſes, becauſe God is the diſpoſer of Riches as well as Times; he has made your Birth in ſuch an Age as it has pleaſed him; he has likewiſe given you ſuch Riches as has pleaſed him; in all that you have, you have nothing to do but to lift up your Eyes to Heaven, and to bleſs him that has given you what you have, and made you what you are.

CHAP. XV.

Advice upon true and falſe Devotion.

I.

MY Dear Children, know that falſe Devotion conſiſts in this, that you deſire to be thought a Good, and Pious Man; and true Devotion, that you be really ſo.

II.

If you do nothing but in the Sight of God, and nothing but for his ſake, you will certainly be of the Number of truly Devout; but there are few that have Motives ſo pure; that Intereſt and Reputation have not ſome ſhare in what they do.

III.

Then when you are about to do ſome good Action, and have forſaken the World, perhaps you will not have forſaken your ſelf; have a care that a little ſelf-love and Vanity, be not in your Way when you do it.

IV.

I ſay further, have a care that when you have forgotten the World in your Memory, you do not retain it in your Heart; and when you think you have abſolutely forſaken it, have a care that the World do not more live in you, than you in the World.

V.

When you do a good deed with applauſe, it may loſe the half of its merit, becauſe it is almoſt impoſſible, that Nature will not alſo find its Account; and that doing this good Deed, you be not puft up with the Reputation it brings you.

VI. It

VI.

It is not ſufficient, that (to be a good Man) you do no ill, but you muſt do good. To do no ill, becauſe perhaps you are not in a condition to effect it, or your Humour and Inclinations does not lead you to it; this is no great matter; there is neither Merit nor Virtue in it.

VII.

There needs but one bad Inclination to make a Man Vitious, but a great many good inclinations are neceſſary to make a Man Virtuous; for that Reaſon there are few that are Virtuous, but the number is great of thoſe that are not ſo.

VIII.

It will be eaſie for you to live without Trouble or Sickneſs; if you do not love Gluttony and Drunkenneſs; but if you love Money, it will be difficult for you not to be covetous, as it is for them that are brought up, and accuſtomed to Pleaſures, to renounce them for ever.

IX.

The Merit of an Action is greater by the Circumſtances and Motives that cauſed it; that is the Reaſon that he that gives a little, ſometimes gives more than he that gives a great deal more.

X.

Of two Perſons that diſcourſe together of Virtue, he that ſpeaks moſt does not always ſpeak the beſt; nor yet he that ſpeaks the beſt, is not always the moſt Virtuous Man; but of the three, he that moſt deſires to be ſo, and that is moſt induſtrious to become ſo. A Man cannot love and eſteem Virtue, except he be a

Poſſeſſor of it; that is the Reaſon he loves it, and that he is always afraid to loſe it.

XI.

A Woman loves Beauty, but not for the love ſhe bears to Beauty, but becauſe ſhe loves her ſelf; that is the Reaſon ſhe does not love it in others, and that ſhe is jealous of thoſe that are like her ſelf; it is not the ſame with you. If you love Virtue in others, it is a Proof that you love your ſelf leſs than you love Virtue; and that it pleaſes you in all Perſons where you find it.

XII.

Do good without regard what others will ſay; and never conſider what Reflexions others will make. Do good becauſe you love it; and love it becauſe it is amiable, and becauſe you ought to love it.

XIII.

When a good Man will do a good Deed, and hide it from the ſight of Men, he has God for a Witneſs of the action; he ſees nothing but God; all about him is nothing but Air, that neither makes him that acts change poſture or action; and one may ſay of that Man, that the World is with him, but he is not with the World.

XIV.

A good Man, when in the Church he is ſeen by all; he ſhuts not his Eyes, nor looks more up to Heaven, nor is he long upon his Knees; he contents himſelf with a modeſt outward appearance; that is enough for them that ſee him; but in the bottom of his Heart he gives himſelf up to the ſweet motions of Grace; he hearkens to God, and adores his Greatneſs, his Power and goodneſs; all that comes not

to

to the Knowledge of them that ſee him, and that is it which he deſires.

XV.

A good Man is always good; if he change his manner of living, it is but to accommodate himſelf to the place where he is, and to the Employment he finds himſelf engaged in. He has always the ſame Thoughts, the ſame End, and the ſame Deſign; he only changes the Way to go where he deſires to go, and ſeeks out new means to ſerve God, and procure his glory.

XVI.

A good Man that does good, and inſtructs others, is like a Mother that eats Bread and Meat, that with it ſhe may feed her Child; but he that is good only in appearance, and though he talks often of Virtue, yet one may ſay that this Hypocrite may be compared to the Raven, that every day brought Bread and Fleſh to the Prophet *Elias* to feed him, with which ſhe did not feed her ſelf.

XVII.

If you propoſe, in ſome certain actions, an Honeſt and Chriſtian end, and do not ſo in others, you will be like the falſe Coiners, who to make a falſe piece paſs, cover it over with Gold or Silver, and give it the ſtamp of the Prince.

XVIII.

If you be indeed a good Man, you will always agree with your ſelf, what you will do one day, you will do always, all your actions will have the ſame end; you will not hide your ſelf, or ſhew your ſelf more in one action than in another; you will always have the ſame Zeal, the ſame Prudence, and the ſame Modeſty.

XIX.

If you be good only in appearance, you will not always act upon the ſame Principle; you will oftentimes take from your actions and employments the merit that they might have had, becauſe you will never entirely be what you ought to be. I would ſay, you will part and divide your ſelf; every thing within you will be at variance and contradiction; your outſide will always gives the Lie to what your have in your Heart, and you will be nothing like to what you appear to be.

XX.

To be a good Man in your Eccleſiaſtick ſtation, you muſt act otherwiſe than you do in your Secular Employments, or in a Married ſtate; theſe different ſtations require a different manner of acting; ſuch a Man would be a good Man, if he was but a Lay Man, who does not enough to be ſo, having enter'd into the Profeſſion of a Clergy-man. Such a Lay Man does more than he ought to do. Neither the one nor the other are in the Ways where God has plac'd them, or if they be, the one walks in it two ſlowly, and the other too ſwiftly; the one ſtands ſtill and turns back, the other, by going too faſt, goes too far and loſes himſelf.

XXI.

The unhappineſs that befalls thoſe that would live with Honour and Probity, comes from this, that they do not take care to govern their Life and Actions according to their Profeſſion. You ſee Men retired and entred into Religious Orders, and you take your Model from them; that is it which God does not require of you, if you be a Magiſtrate, or ſerve your Prince in his Armies.

XXII.

XXII.

The practice of Devotion in others generally pleaſes us, yet we do not exerciſe our ſelves in the practice of it in the ſtation we are in; this is the Reaſon that there are but few good Men, becauſe there are few that do what they ought to do, and nothing but what they ought to do.

XXIII.

Do not trouble your ſelf with the Mortifications and Auſterities of others, but always remember what you are; do not meaſure your own ſtrength by that of others; whether you be a Man of the Robe, or of the Sword, do not pretend, by a falſe Zeal, to live as a *Benedictin*; this fickle and fantaſtick Conduct will make you live neither like a *Benedictin*, nor like a Man of the Robe nor of the Sword.

XXIV.

The ſecret of Devotion is never to utter it, and not to make your ſelf known, by the exceſs and extremity of making an outward ſhow.

XV.

An eaſie and equal way of Life, is always a Mark of great Piety. Never do any thing extraordinary without Advice; but it is not neceſſary to take Advice to do extraordinary well in thoſe things which you are accuſtomed to do, and what you ſee others do.

CHAP.

CHAP. XVI.

Upon the ſame Subject.

I.

MY Dear Children, do not think to get Honour by your Devotion, nor exerciſe it to be ſeen, or to ſerve your Intereſts or Deſigns.

II.

There is a great difference betwixt a Good Man and a Devote or Zealot; the one loves Virtue, and labours continually to acquire it; the other deſires only to appear ſo; that which is done without making a ſhow, does not pleaſe him, he is content to be taken for a devout one.

III.

If you be truly Religious, you will ſpeak little of it, but do much; if you be not in effect what you would ſeem to be, you will talk much, but do little according to what you ſay.

IV.

If you are truly touch'd with Piety, you will mortifie your ſelf as much as you can; you will be gentle and modeſt, and you will deny your ſelf; but if you are Pious only in appearance, you will love only your ſelf, and ſeek your own Eaſe upon all occaſions; you will be querulous and impatient, and you will do any thing to ſatisfie your Ambition or your Curioſity.

V.

If you be one of thoſe that feign themſelves Devouts, you will deſire to be Honour'd, and conſider'd

conſider'd as ſuch by all; that is your deſirable Character. You will be an irreconcileable Enemy to all that do not give you the Honour that you think is due to you; you will be ſo wedded to your own Opinions, that you will always maintain them with Obſtinacy, and never acknowledge any ones Reaſon but your own.

VI.

A good Man is always equal and juſt to all the World; but a Hypocrite is ſometimes pleas'd ſometimes angry. He is offended at all and pleas'd with none; the one is good to his Servants, and takes great care of them in their Sickneſs, and rewards their Services; the other is Paſſionate and Cholerick, and can ſuffer nothing, and upon the leaſt fault takes occaſion to turn his Servants away.

VII.

A truly upright Man is not hard to pleaſe in his Eating and Drinking; there is nothing good enough, nor well enough dreſs'd for the Hypocrite. The one, with care to be ſecret, gives Alms, and does his good Works. The other does it in the ſight of the World, and boaſting of them; the one thinks of pleaſing nothing but God, and the other nothing but Men.

VIII.

A Man when he cannot make himſelf conſiderable in the World, oftentimes thinks to do it by turning Devout and Religious, and that is eaſily done. He needs but reform his outſide, to put on a ſevere and ſowre look, to cenſure all Men, and to keep Company with thoſe that are Religious, or thoſe that ſeem ſo; ſo he that was known to love the World, and was remarkable

remarkable for his Vanity and profuſeneſs, and perhaps for his Debauchery; upon a ſudden turns his Tongue, and ſpeaks in the Tone of a Devout.

IX.

Perhaps you may object to me, and ſay, what then is there no Repentance for thoſe that have been carried away, and ſeduced by the Pleaſures of the World? God forbid that I ſhould have ſuch a Thought; there is aſſuredly a Way left to return, but it is not ſo eaſie; a Man will not ſo eaſily find God whom he hath ſought ſo little.

X.

Your greateſt troubles are cauſed by your ill Habits, and your ungovern'd Paſſions; to find eaſe of theſe Troubles, you ought not to ſeek it in your Country-Houſes of Pleaſure, nor in great Offices and Employments, or in the Confidence you may have in your Friends; theſe Remedies will always be too feeble for ſo great Evils. If you enter into your ſelf, and there ſearch for that which you cannot find any where elſe; perhaps you will find there a Seditious Revolt and a Domeſtick War. You will ſee all in trouble and in Arms; and you will acknowledge, that you have no greater Enemies than your ſelf.

XI.

What therefore muſt you do in this deplorable juncture? you muſt have recourſe to God, he muſt be your only Refuge; but to have him favourable to you, you muſt have recourſe unto him with great earneſtneſs, with great Love and Faith.

XII.

To have recourſe to God on this manner, is not to devote your ſelf to God by Habit and Profeſſion,

Profeſſion, and make Religion a Refuge in your Loſſes and Diſgraces, nor to be devout for your Worldly Intereſt, or your Vanity.

XIII.

Many things are permitted to the Devout, or Votaries, which are refuſed to thoſe that are not conſider'd as ſuch; they are always in the practice of good Works always in the company of good and pious Perſons; they hear nothing talk'd of but Love and Charity, and upon theſe things they form an Idea of their own Piety and Merit; and this Devote that looks upon himſelf as no more ſubject to humane Frailties, falls oftentimes into a Pride like that of the fall'n Angels.

XIV.

The firſt thing that this falſe Devote does, is to ſeek out a Director that is not too ſevere, and complies a little with his Infirmities; this Devote looks upon himſelf as a publick Perſon, for whoſe ſafety all the World ought to be concern'd, and who ought to be look'd upon with more reſpect than others; he is ſo conceited with the Service he renders to the Poor and to the Church, that he perſwades his Director to the ſame, who in this Vow governs him on all occaſions, ſo that this Votary and Religious Perſon lives at his Eaſe, and ſuffers nothing repugnant to his Nature.

XV.

So it is of a Votary, as of a good Wit, both have their juſt value; to be a Man of Probity, and of good Underſtanding, he muſt be well furniſhed both with the one and the other.

XVI.

If you be truly Religious and Devout, you ſhould ſeem to the World not to be ſo; Humility

lity is the Seal and eſſential Proof of true Piety. Devotion in Hipocrites, is like the Duſt that the Wind carries away every Hour; and in the truly Pious, it is like a Tree that hath taken deep Root, that the Winds and ſtorms cannot remove.

XVII.

When I ſpeak of the Devotes of one ſort, and deſire you ſhould not be of the number, do not miſtake me, and think I ſpeak againſt true Devotion, but againſt the pretended one of Hypocrites; my intention is not to decry true Piety, it cannot be too much or too often praiſed, and no Tongue is ſufficient to ſhew its value; my deſign is only to make you underſtand a falſe Devotion; that is, a Worldly and Feigned one, and that you be not deceived by it.

XVIII.

Nothing does ſo much prejudice to true Piety, as the falſe Zeal of thoſe that make a Trade of it; their Vanity, Avarice, and Deceit, is the cauſe rhat the ſame Faults are unjuſtly charged upon the truly Humble, Upright,and Charitable.

XIX.

The difference of the true and falſe Devotion, is the ſame with that of a Natural and a Painted Beauty; the one without care or Artifice, always appears what it is; the other is nothing but fair Red and White laid on, which when omitted for haſte, or forgetfulneſs, cannot have the eſteem that it had obtained before by their means.

XX.

If you have true Piety, it will always be taken for ſuch, without your care to

make

make it appear ſo; and on the contrary, if your Devotion be feigned, you muſt always be upon your guard and watchful, to make your ſelf paſs for what you really are not.

XXI.

The truly and ſeemingly Pious, are often ſeen together, and the likeneſs of their outward behaviour, makes them ſtrictly keep Company, and may be thought to be well pleaſed with one another; the firſt have a good Opinion of thoſe which they believe like themſelves, and the laſt would have their Friends and Kindred believe this good Opinion the firſt had on them. Charity is the Motive that unites the one, and Vanity or Intereſt the Motive that unites the other.

XXII.

A falſe Devote is oftentimes a Covetous or Ambitious Man in diſguiſe, that gives himſelf this good Name to hide his Avarice or Ambition. You muſt have Judgment and Diſcretion, not to miſtake the one for the other.

XXIII.

A falſe Devote ſeems always what he is not, and almoſt never what he is; and to deceive the World, he takes the Counſel *Jeroboam* gave to his Wife, to ſurpriſe the Prophet *Abias*, he changes his outſide, but his Heart is the ſame; and as *Rebecca* gave to *Jacob* the Garments of *Eſau* to deceive *Iſaac*, ſo he takes the Garments of *Jacob* to gain the eſteem of all that ſee him.

XXIV.

Be upright always, but never endeavour to ſeem more upright than you are. Hypocriſie is a Vice hated both by God and Man; and I muſt think that it is better to be a Libertine, than

than a Hypocrite, becauſe one repents ſooner than the other; and it is more eaſie for a Sinner to know himſelf in a diſorderly and ungodly Life, and to return; than in a falſe and pretended Piety; of all Vices, Pride is that which God hates the moſt.

CHAP. XVII.

Advice againſt Covetouſneſs, and all that relates to it.

I.

MY Dear Children, there is a great difference betwixt a Frugal and a Covetous Man; the one is a good manager, and knows how to uſe the Riches God has given him, and not diſſipate them; the other condemns him for his Prudent Conduct, and knows not how to make uſe of the Riches God has given him; the one follows the Natural and Divine Light, that teaches him to uſe all things with Prudence; the other ſhuts his Eyes to thoſe Lights, and not truſting to Divine Providence, and upon a neceſſity which he feigns, and which will never come to paſs, will not uſe what he has, leſt he ſhould want; nor believing that God will not forſake thoſe that truſt in him.

II.

Experience makes us know, that great Riches does not make a contented Mind, and that the more a Man has, the more he would have; what Troubles and Torments will you cauſe in your ſelf, if all your Deſires are placed in heaping up Riches? What perplexities, fears, and Diſcon-

diſcontents will you always have, if you bend all your Thoughts upon adding Bag to Bag, and to fill your Coffers.

III.

The Covetous Man thinks himſelf happy, becauſe he poſſeſſes that which the World ſo much deſires; but never dreams that he heaps up a Treaſure of Anger for the day of Vengeance, and that the Money that he keeps ſo cloſe, will riſe up againſt him in the Day of Judgment. Becauſe, according to the Opinions of the Holy Fathers, the Covetous are in ſome ſort Murtherers of thoſe they do not relieve; and that they take away the Lives of the Poor, by not giving them what is neceſſary to preſerve it. What do I ſay! It is certain, ſometimes they are ſelf-murtherers, when they refuſe themſelves the neceſſaries of Life, as they often do.

IV.

When God forbids Luſts, he does not mean the Luſts of the Fleſh only, but alſo the immoderate Deſire of Riches, a Deſire that you can never enough fight againſt; for nothing is more ordinary than to form Deſires of this Nature, and to make them without ſcruple of Conſcience.

V.

Be not you of the number of thoſe that are more covetous than the *Jews*, that think that the heaping up of Riches is permitted them, and that they may lawfully, on all occaſions, ſearch the means of becoming Rich.

VI.

I wiſh that Experience may not convince you, that Avarice is a fertile Sin that brings forth many others. I deſire that Experience may not

make you know that Covetouſneſs is the Fountain of all ſorts of Vices; in truth it cannot be denyed but that all Robberies and Thefts, both ſecret and publick, all Murthers and Cruelties, are but the different ſtreams that flow from this Fountain. VII.

You cannot too much obſerve that Avarice confounds and deſtroys all things; it is by that, that all the Principles of Religion are deſpiſed, that the foundation of Juſtice is deſtroy'd; it is by that, that Judges do not diſcern the Truth, and that the Advocates diſguiſe it; it is by that, that Widows and Orphans are oppreſt; and laſtly, it is by that, that we ſee ſo many Poor ſhamefully brought to the laſt extremity. VIII.

If it were not for Covetouſneſs, you ſhould not ſee ſo much Faith-breaking amongſt Merchants; ſo much deceit in Trade; ſo much cheating at Play; ſo many falſe Bankrupts in Commerce; ſo much Injuſtice at the Bar, and ſo much Symony in the Church. IX.

It is Covetouſneſs that makes the Rich to ruin the Poor, and to ſeize their Goods; if it were not for Covetouſneſs, every one would pay his Debts, and it would be a pleaſure to aſſiſt the Poor and Sick. X.

You will diſgrace your ſelf by Covetouſneſs; your Servants will not ſuffer it, but will quit you every day; you will grieve every one that you have to do with, you will have no Friends; and to ſpeak the truth in a word, you will be good for nothing, but to be ſhut up in your Cloſet with your Counters, to count how much you have ſpared and ſcraped up together. XI. If

XI.

If you be Covetous, you will be always diſcontent, always murmuring, and always old before your time.

XII.

If you be Covetous, you will be unſupportable to your Wives and Children, to your Servants, and oftentimes to your ſelves. You will torment your ſelves, becauſe your Birth or Employments oblige you to make a greater Expence than you deſire.

XIII.

If you be Covetous when you are to make any extraordinary Expence, you will be a Week in reſolving upon it, and then will have need of a Dozen to comfort you after you have done it.

XIV.

Look upon Covetouſneſs as a Vice Hateful to all Perſons of Birth and Wit; look upon Covetouſneſs as a Domeſtick Evil, that troubles the Peace of all the Family, and does not give a moment of quiet to thoſe that are ſubject to it.

XV.

Take pleaſure in the managament of Money, but not in the heaping it up; it is a Pleaſure to make an Expence proportionable to what a Man has, but it is not one to ſit down, and every Day to count what a Man has.

XVI.

To what purpoſe is it that your Coffers are full of Gold and Silver, if you make no uſe of it? And if the more you have, the more you deſire to have; if you be Rich no otherwiſe but in this manner, one may well ſay, that you poſſeſs that which you have not, and that you

have what you poſſeſs not; and that by Conſequence, it is your Coffers that are Rich, and not you, and that the Gold you have does not make you more Happy, than if it was yet in the Bowels of the Earth.

XVII.

If you be Rich on this faſhion, your Deſires will lead you ſtill to hoard up, and not to touch what you have gather'd, and ſo you will labour Day and Night for your Coffers, and not for your ſelf, and you will enrich them at your own expence.

XVIII.

And when you are Rich in this manner, your Cares, your Troubles and Diſcontents will eat you to the Heart, and make you Old to that degree, that all Men will judge you to be Twenty or Thirty Years older than you really are.

XIX.

If you water a ſandy Ground, it will not appear leſs dry; if you lay more Wood upon the Fire, it will not extinguiſh it, but make it burn more fiercely; it is the ſame of Covetouſneſs, the more one heaps up, the more he deſires it; and the inſatiable deſire of having, will not diminiſh, neither becauſe you augment your Treaſure every Day, nor becauſe you poſſeſs it.

XX.

When you have Money in your Coffers, and do not make uſe of it, you are neither Maſter nor Poſſeſſor of it, but only the Keeper. You will not have the Pleaſure that the Enjoyment of your Riches would give you; you will only have the trouble and pains of gathering of them, and the fear of loſing them,

XXI. If

XXI.

If you be Covetous, you will value nothing but Gain, Honour and Glory will have no ſhare in your Deſigns; you will never conſult them in whatſoever you undertake; and you will think you will ſteal from your ſelf whatſoever you give to others; and whatſoever you allow to your ſelf more than neceſſaries.

CHAP. XVIII.

Advice upon Vanity and true Glory.

I.

MY Dear Children, I know a Man of Quality, who paſſes for an Inſolent and Proud Man with thoſe that do not know him; and I aſſure you that never Man was leſs ſo than he; his fine Liveries, his ſplendid Equipage, and number of Servants, and his high looks do him wrong; when a Man is acquainted with him, he finds him upon all occaſions very civil, familiar, and obliging, and one half Hours Converſation gives the lie to all theſe appearances, and deſtroys all the prejudices a Man has entertain'd of him. I ſpeak not of this Man, but to approve in you ſuch Qualities, that you are not proud but of your Birth, good Behaviour and Merit; and that theſe Advantages ſhould always be maintain'd by your Civility and Complaiſance with all the World; and that this ſhould make you eſteem'd and belov'd of all; therefore the Advice I have to give you upon this point, is, that you always preſerve, as you do, ſuch an outward Deportment as they ought

to have that are well Born, and that it always be accompanied with a civility that appears natural in you, and which all the World have reaſon to approve.

II.

A Man ſhould not be thought vain, becauſe he appears ſo; he ſhould not be conſider'd as ſuch, but when his Words and Actions make him known that he is really ſo.

III.

There is ſo ſtrict a connexion betwixt Civility and Humility, that they are almoſt inſeparable; it is for that Reaſon that St. *Bernard* aſſures us that they are two Sifters; the one hides her ſelf as much as ſhe can, and retiring into the bottom of the Heart, never deſires to appear, or to be taken notice of; the other to the contrary, makes her ſelf known at all times, and gives indifferently to all the World Proofs of what ſhe is; the ſame may be ſaid of Pride and Vanity; they are very ſeldom one without the other, though one of them hides it ſelf upon all occaſions, the other ſhews her ſelf every moment.

IV.

No Man deſires to be thought vain; it is a Fault that a Man takes care to hide from himſelf, but he is not aſham'd to be taken for a proud Man, or for a Man that would be diſtinguiſh'd from others; and one who thinks he deſerves to be taken notice of for what he is, a Man of Worth and Value.

V.

It is eaſie to judge whether a Man be Vain or no, when a Man does not pay him all the Reſpect that he thinks his due; his Pride taking offence, makes his Vanity appear; the

one

one comes to help the other, to give a perfect Idea of him, which one desires to know.

VI.

If we were not almost all of us unjustly perswaded of our own merit, we should always discover in others some Virtue that we our selves want; and we should always find Reasons to submit to them; but we are such partial lovers of all that is in us, or of all that comes from us, that we believe (when any one praises another) he steals our own Praises, and gives them to him. I shall think you happy if you do not find this fault in your self, or that it be not really in you.

VII.

It is a mistake to imagin, that we cannot do an action that is taken notice of, except we be moved to it by Vanity; every one may make himself known according to the Employment he is in, without the Thoughts of being praised and applauded for it. The joy of performing his Duty well, is a sufficient reward for one who seeks to acquit himself with Honour, and never desires to carry the Fame of it further.

VIII.

It is of good actions in respect of Vanity, as of patience in respect to Peace of Mind; when a Man is accustom'd to suffer without complaining, and when a Man enjoys himself in his Sorrows and Afflictions, and the quiet of his Mind is not disturb'd, it is the same of performing good actions without Vanity, and making a Habit of it; Uprightness and Honesty are naturalliz'd in us, and are turn'd into our Substance, and become the Rule of all we do.

IX.

If you have ſuckt in greatneſs with your Milk, and that the Air that you breath in, be an Air full of Reſpect that is due to you from your high Birth; think oftentimes that you are Men, and that Men are ſubject to a Thouſand Frailties like others; do not make your ſelf drunk with what flatters the Fleſh and the Senſes, and do not applaud your ſelf for your great Riches, Birth, and ſeeming Happineſs; enter into your ſelf from time to time, and there learn Chriſtian Leſſons; learn to humble your ſelves before God, when all Men cry you up before the World.

X.

You may be Rich and conſiderable by your Birth, or by your Places, without being vain; as you may be brought low and poor without being humble.

XI.

Vanity is of all Countries, and no Country is ſtrange to her; ſhe has been and will be in all Ages, and all ſorts of Governments; and ſhe will be found to the end of the World in all Profeſſions; it is but the manner of being Rich or Poor will make you Humble or Vain.

XII.

Humility and Modeſty are not always confin'd to *Cloyſters* or Solitudes, they are found ſometimes in the Palaces of Princes, and in the middle of Courts; and there they draw to them the greateſt eſteem, where they find the greateſt oppoſition; where all fight againſt them, they triumph over all.

XIII.

Praiſe ought to be conſider'd as the Shadow of a good action, it follows it and does not

go

go before it; ſo that he that does a good action that he may be praiſed for it, reverſes the order of things, and puts that before which ſhould come behind.

XIV.

Man is ſo propenſe to Vanity, that he often ſeeks Honour from the Vanity of another, and ſometimes makes himſelf the Author of a Song or Madrigal, which he never made; and they that are deceived, not knowing the Author, are not in the humour to make enquiry, and to convince him of being falſe in a trifle of this nature.

XV.

The glory that Men of the World ſearch with ſuch earneſtneſs, is for the moſt part ſo ill eſtabliſhed, and of ſo little duration, that it cannot better be compared to any thing than to what appears in a Dream, or upon a Theater; a Dream paſſes, and a Comedy ends, and there ſcarce remains any Memory of them.

XVI.

So many Heathen Philoſophers have given us Examples of deſpiſing glory; that it is amazing that we can make it the Object of our Vows and Wiſhes. Thoſe Philoſophers ought to be always before our Eyes, and tho' dead, ought to inſtruct us, and inſpire us with Thoughts capable to make us aſhamed of thoſe we have had, and of thoſe which yet we may have.

XVII.

Sometimes we condemn Vain-glory, but yet we love it, and purſue it like to Rivers which fly themſelves, and at the ſame time follow themſelves; we are ſo filled with Vanity, that we flie our ſelves, and ſeek our ſelves, and do not find our ſelves contented either with the one or the other *XVIII.* We

XVIII.

We fly Pride under its own Name, but give it more ſpecious and honeſt Names, and then run after it; and, in a word, we diſguiſe it ſo to our ſelves, that it no longer frights us, but we love it without ſcruple; and even ſo we deceive our ſelves with Pleaſure, and are ſworn Enemies to Pride, if our own Words may be believ'd; but we make it all our care, and the delight of our Hearts.

XIX.

Set not too great a value upon the eſteem of Men and their Praiſes, for in this they are very capricious; the true Reward of a good action is, that you have done it, the reſt depends upon the Mind, and intereſt of thoſe it relates to; one will ſee it by a falſe Light, another ſees it as it is, but perhaps, through Envy, will not ſpeak of it as he ought.

XX.

Our Religion teaches us, that we ſhould not ſet our Love upon Worldly Honours, nor its Praiſes; it teaches us to fly all the Thoughts of Vanity that it may inſpire us with; it teaches you not to applaud your own Conduct, nor to value your own merit; it teaches you not to look upon what you have done as any thing extraordinary, that ſhould diſtinguiſh you and ſet you above others.

XXI.

Religion teaches you not to conſider your ſelf with a ſecret complaiſance, and not to wiſh that others may have Thoughts to your Advantage, and not to trouble your ſelf and be tranſported againſt thoſe that are noted not to comply with you in your pretended merit.

XXII. This

XXII.

This ſort of Spirit will hinder you from raiſing your ſelf upon the ruin of others; this will hinder you from regarding thoſe things that may diſtinguiſh you from others, as the advantages of your Birth and Wit; and this will oblige you oftentimes to caſt an Eye upon your own defaults.

XXIII.

This Spirit teaches you to value the good that you do, and not the praiſes that attend it; it teaches you not to ſee your ſelf by a falſe Light, and not to withdraw your ſelf from the true Light, to the end that all your actions may appear to be no other than what really they are.

XXIV.

So many Perſons of Quality, of Wit, and Merit, have renounced the glory of the World; and by a generous diſdain all that could be conſider'd in it. This may make an impreſſion upon your Hearts; this that I ſay to you now, is but an Eccho, to repeat to you here that which ſo many brave actions have ſaid, and made ſuch a noiſe when they have been blazon'd abroad in the World.

XXV.

The more you deſpiſe the Honours and Praiſes of the World, the more you will be eſteem'd; Men will give you that with pleaſure, which you refuſe by your Virtue; and then the value they have for you, will come from the Heart, and will not end in the outward Proofs of a reſpect that is forc'd, or in ſtudied affected, and extravagant praiſes.

XXVI. De-

XXVI.

Delight in fearing God, and living according to the Dictates of your Conſcience, and not in your Birth, Employments, or Riches. Value your ſelves leſs upon being perſons of Quality, than upon your making your ſelves appear ſuch by your Life and Behaviour; which you ſhould take care that it be always civil and obliging: make it your glory, that your Civilities and good Offices that you render to all, ſhould more make you known who you are, than your Equipage and number of your Servants.

XXVII.

Know ye that there is more Honour to a Man of Quality, to be familiar with thoſe that are inferior in Birth, than to carry himſelf with Pride and diſdain towards his Inferiours.

XXVIII.

Be you always perſwaded, that true Honour conſiſts chiefly in deſpiſing it, and doing your Duty civilly and obligingly, without expecting Praiſe or Reward. In a word, there is no Man ſo full of Honour, and makes ſo good uſe of it, as he that deſpiſes it the moſt.

CHAP.

CHAP. XIX.

Advice upon Raillery.

I.

MY Dear Children, it is ſeldom that Raillery is not offenſive, and therefore by conſequence often has ill effects.

II.

Of all Railleries, thoſe that may be made of Princes and Soveraigns, ought moſt to be avoided. You cannot be too cautious in this point; there is always cauſe to repent of ſuch a Liberty, when you take it, and give not the reſpect due to them.

III.

Hiſtory teaches us, that the Emperour *Domitian*, who lived in the end of the firſt Age, led a Life ſo idle and effeminate, that when he retired into his Cloſet, he employed his time in catching Flies, and killing them with a Bodkin, as Children do Waſps; this gave occaſion to the Anſwer that one *Vibius Criſpus* made to one of his Acquaintance, who came to the Palace to make his Court; and asking whether any one was with the Emperour, he anſwer'd, no not ſo much as a Flie. The Anſwer was pleaſant and witty, but I muſt tell you it coſt him dear.

IV.

How imprudent ſoever you may be in this point, have a particular care you do not rally the

the faults of your Parents or Friends; if you obſerve any, forbid your Eyes the ſeeing of them, or your Tongue ſpeaking of them.

V.

If you ſet your ſelf up for a Railer, you will be an Enemy to your own Reputation and quiet; a Man that ſets himſelf to rally, puts Arms in the Hands of thoſe that he diverts himſelf with, and oftentimes receives more Blows than he gives.

VI.

After you have rallied in a Company, and gone out of it, you are no ſooner departed from it, but they will examin you from Head to Foot; and one that has not ſpoke a Word while you was preſent, will tear you with his Teeth when you are gone, and in the mean time you may be ſure that none will take your part; none will excuſe you, or be ſorry for you; to the contrary, the moſt reſerved by his Silence will ſeem to condemn your Behaviour, and approve of what is ſpoken of you.

VII.

It may be ſaid of a Man that hears raillery, that he is a Man of Wit, but the contrary of him that makes it; the one makes a Buſineſs of his Wit, and without reaſon; the other is Wiſer, and draws himſelf out of it; the one is blamed by every one, the other praiſed by all.

VIII.

He that rallies without being taken notice of, is like a Woman full of Paint and Patches,

es, far from pleaſing, is deſpis'd, and every one takes care to avoid his Company.

IX.

It is true, that oftentimes the tone and manner that one rails with, is the Reaſon that they excuſe him and are not offended at him; but at the ſame time it muſt be agreed, that ſometimes they that are rallied, or thoſe preſent, have not the Judgment to underſtand the manner, but rather conſider what was ſaid, than the manner of ſaying it.

X.

There is nothing in my Opinion, wherein you can do your ſelf ſo much Wrong, as to ſet up for a Profeſſor of Raillery; if once you give your ſelf this Reputation, you will loſe the confidence of your Friends, and the eſteem of all Perſons of Honour. None will value thoſe who make it all their Deſign, and all their Aim, to paſs for a Wit and Railer, and to divert himſelf at other Mens Coſts. Nothing appears ſerious, nothing honeſt, or allowable in ſuch a Deſign.

XI.

If you rally with Wit, you will make Enemies with your Wit, but they will be nevertheleſs your Enemies; and you will nevertheleſs make them think, that your Wit is not capable of any thing better; and make them believe that all the ſtrength and quickneſs of your Wit has no further aim, nor cannot go further than a trifling injurious pleaſantry.

XII. There

XII.

There are ſome, who to give themſelves the Liberty of rallying, and that none ſhould deny it them, begin with themſelves, and firſt turn themſelves into Ridicule. This is to buy this liberty very dear. I beſeech you do not you purchaſe it at that Rate.

XIII.

A Man of my Acquaintance, much given to Raillery, both by Inclination and Cuſtom, begun to play his part as ſoon as he came into Company, and ſaid a Hundred pleaſant things of his own Noſe, and other parts of his Face; and after that he thought all things would be permitted him, and no perſon eſcaped him; but in truth there was more to be ſaid againſt the Humour and Wit of the Man, than againſt the Noſe, Eyes, or ſhape of his Face; he made himſelf obnoxious to all Men of Senſe and Reaſon, and that underſtood Converſation.

XIV.

If you give your ſelf the Air and Humour of a Rallier in all Companies; Men will not believe you capable of any Secret or any Buſineſs; they will fear, and not without Reaſon, that you will turn all that is ſerious and of conſequence into jeſt and pleaſantry; they will never ask your Advice upon Marriage, or any Employment that may preſent it ſelf; they will perſwade themſelves that nothing ſolid or ſerious will agree with your Wit.

XV.

In a well eſtabliſh'd Government, Raillery ought

ought to be baniſhed; it is a Peſt that infects and corrupts thouſands that might do the State and Publick good Service. This Peſt is ſo much the more dangerous, and ſpreads it ſelf more eaſily, becauſe it always appears pleaſant and agreeable.

XVI.

If theſe Railers were not applauded, the Race of theſe Idle and ill-contriv'd Wits, would ſoon be exterminated, and Converſation would become more eaſie and more honeſt.

XVII.

By accuſtoming your ſelf to rally, you will loſe the eſteem you ought to have for them with whom you live, and you will fancy a falſe Idea of your own Merit and Perfections; the oue is againſt Civility and Charity, the other againſt Juſtice and Truth.

XVIII.

The more you are above others by your Birth, Riches, or Employment, the more wary you ſhould be how you diſpleaſe or anger them; the Rank you are plac'd in above others, does not give you right to deſpiſe really or affront them; they dare not offend you, becauſe they fear you; do not offend them, that they may love you.

XIX.

There are many that applaud themſelves when they have exerciſed a fine piece of Raillery and Wit; but for certain, you will be better pleaſed with your ſelf, than they are, when you abſtain from it; and have ſacrificed ſome

Words to the Reputation of others, which will be more to your own Honour, and the ſatisfaction of your Conſcience.

CHAP. XX.

Of Charity and Alms which ought to be perform'd to the Poor.

I.

MY Dear Children, Alms is a good Work, that cannot be deny'd; but you muſt do this good work rightly, if you will make it acceptable to God, and profitable to your ſelf.

II.

You ought not to truſt to your Alms you do, as if they ſhould licenſe you to continue in your diſorderly living. You ought not to purchaſe, if I may ſo ſpeak, this impunity by a liberality which does not coſt you much, and which your own Intereſt induc'd you to; your Alms ought to be the proof and the effect of the Converſion of your Heart; and to ſupply the want of Zeal and fervour in the mortification of your ſelves; they ought to be as the Golden Key that open's the Gate of Heaven.

III.

The ſacred Scripture teaches us, that he is Happy that has Pity on the Poor; it is therefore eaſie to make your ſelves Happy for ever, ſince it is natural to ſuccour thoſe that are in Miſery. And why ſhall you he Happy? Becauſe you ſhall have good Advocates, and powerful

erful Interceſſors in Heaven; the Alms that you give to the Needy ſhall ſpeak continually for you.

IV.

The Sacred Scripture teaches us farther, that none can believe in God, and make profeſſion of being a Chriſtian, without loving of Mercy; it appears by this Expreſſion, that you ought not only to give Alms bountifully, but that you ſhould take pleaſure in doing it, and ſeek for occaſions to do it.

V.

A Father of the Church aſſures us, that we cannot be pleas'd with giving Alms, except we be verily perſwaded, that the good we do to others, we do to our ſelves; and that we give to our ſelves what we give to others in their Neceſſity; and that we put a little Earth in the Hands of the Poor, by which we gain Heaven.

VI.

If you have Faith, you will do your ſelf Honour and Pleaſure, in ſuccouring the Word incarnate in the Perſons of the Poor, who are his Members.

VII.

What joy and glory ought it to be, to give to him who has given to us all that we have, and who has made us all that we are.

VIII.

When you refuſe the Poor that ask of you, you do great wrong to your ſelves; for the

Scripture poſitively ſays, that to do Charity to the Poor and Sick, is to lend to the Lord upon great Intereſt, who will certainly pay again what is lent him.

IX.

God forbids us to lend to Men upon Uſury, but he not only permits us, but commands us to do it to him: Uſury, in regard to Men is Criminal, and puniſhed with eternal Death; and to the contrary, our Uſury, in regard to God, is innocent and profitable, of which a happy life, that never ſhall have an end, is the infallible Reward.

X.

God has no need of your Money, it is he that gives us all we have, but the Poor have need of it; and when you give Alms to the Poor, God receives them by their Hands; the Poor cannot render what you give them, and can make no other acknowledgment than to Pray for you; which when they do, they ſay at it were, *O Lord God, we have received ſome Money, we can never pay it again; good God pay it for us, if you pleaſe.* He is good Security; you give Credit to a Man, if a Rich Man be Security for him; with greater Reaſon you ought to truſt God, when he obliges himſelf to repay what is advanced upon his Promiſe and Security.

XI.

The Poor have a right to the temporal Goods of the Rich, as well as the Rich have a right to the Spiritual Goods of the Poor; they depend reciprocally the one on the other.

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The Poor have recourſe to the Rich, to ſuccour them in this Life; the Rich have recourſe to the Poor, to obtain in the other World, by their Prayers, the pardon of their Sins.

XII.

You are therefore oblig'd by Juſtice and Intereſt to give Alms; by Juſtice, becauſe Temporal Goods being given by the liberal Hand of God to all Men; the ſtrong ought to aſſiſt the weak, the Sound the Sick, and the Rich the Poor.

XIII.

You are oblig'd by Intereſt to give Alms, to the end that you ſhould obtain from God thoſe Graces that he hath placed in the Hands of the Poor, and by this means you labour to work out your Salvation, which is oftentimes affixed to the Works of Mercy.

XIV.

He that is ready to have Mercy, is happy, ſays the Wiſe Man; behold the Reaſon is, that God judges the actions by the Principles from whence they come; the bottom of the Heart of him that gives is known to him, and that is the Reaſon that ſmall Alms given with true Zeal, is more acceptable to him than great given without Love.

XV.

The joy and chearfulneſs with which you give, will augmeut the Value, and give them a Merit whereof God alone is the Judge.

XVI.

You may assure your self, you cannot be good Men unless you give Alms, for it is essential to Virtue; the more Piety you have, the more you give to the Poor; the more you are known by your Christian Practices, the more you will distinguish your self by Alms.

XVII.

You give what you have to the Poor, that you may receive what you have not; this Commerce is equally profitable to both; without the Alms that you give, you will die in impenitence; without the Alms that are received, the Poor would die in want; see how God provides for all by his infinite goodness.

XVIII.

It is glorious for Persons of Quality to prefer the care of the Poor, before that of their Greatness and their Pleasures. The more Piety you have, the more you will reflect upon what I have said; and the more you make Reflexion upon it, the more will you profit by it.

CHAP. XXI.

Advice upon Sincerity in Words, and the Way to know when we ſhould ſpeak, and when we ſhould be ſilent.

I.

MY Dear Children, ſo much as a Man by his corrupted Nature loves diſguiſe and lying; ſo much when he acts by Grace and Honour does he love Truth and Sincerity; as Purity ought to raign in us in every thing, ſo Truth ought to be Miſtreſs not only of our Hearts and Minds, but alſo of all that appears in us, or comes from us; that is, our Words ought always to agree with our Thoughts and Actions, and there ſhould be nothing within us, that gives it ſelf the Lye.

II.

Never ſpeak againſt the Truth; but you ought not always to ſpeak it; you ought on ſome occaſions, to keep it ſecret, as a thing you are oblig'd not to reveal in ſuch Caſes; you may conceal the Truth, and not ſpeak it, but in no caſe diſguiſe and lye.

III.

Sincerity hath always been eſteemed by all the World; it hath always been regarded as the part and Character of an Honeſt Man.

IV.

Pythagoras us'd to ſay, that the Gods had given two conſiderable Graces to Man, in giving

him the power to be ſincere, and to do good Offices to his Friends.

V.

If we ſhould be all heard to ſpeak, there is not one of us but would ſay we are ſincere, and deſire others ſhould be ſo with us, in the mean time, there are few of us that are ſo in effect; and thoſe that are paſs for imprudent, and ſuch as do not know how to live.

VI.

Of all that concerns ſincerity, the Name only is belov'd; to be ſincere, to ſpeak according to the World, is to ſay all that we can think, and more; when we praiſe any thing; but upon a thing that may be condemned, we ſpeak with prudence and circumſpection.

VII.

A Man cannot too much praiſe a Man whom he likes, and in this point one cannot be too ſincere; but when you blame him never ſo little, and paſs the bounds of ſincerity, you grieve him, you offend him.

VIII.

If you follow the Practices of the Age, he that has not Wit enough to appear ſincere in flattering you dextetouſly, will have no great Credit with you nor eſteem; you would neither have Men ſincere in Truth, nor Flatterers in appearance. You would have Men ſincere according to the fashion, and as they are ordinarily, in the practice of the Age; that is, Men that are prudent and cautious in telling you

you of your Faults, but witty and dexterous in ſpeaking your Praiſes, which you think you deſerve; a Man of this temper, and ſincere in this manner, ſhall paſs with you for a brave Man, who knows perfectly well how to live, and acquire Friends every day.

IX.

There is little ſincerity to be learnt at Court, it is the place of the World where they beſt diſguiſe what they think; every one has his Deſigns, and if you truſt them, you will be almoſt always deceiv'd.

X.

Sincerity is always laudable, but it ought always to be accompanied with prudence and circumſpection. You ought always to ſpeak ſincerely, but you ought not always to ſpeak. If you will always keep and not loſe your Friends, nor the favour of great Men, nor have difference with your Kindred and Acquaintance; learn to be ſilent.

XI.

A prudent and diſcreet ſilence will be always more to your advantage, than the moſt witty and the beſt contriv'd ſincerity; a Man often repents that he has ſpoken, but never that he has holden his Tongue.

XII.

What prudence and circumſpection ſoever you uſe in ſpeaking, it is ſtill ſpeaking, and great Lords and Men of the World will have the Power of explaining your Words as they pleaſe, and they ſeldom change their Mind

in

in what they believe you have ſaid to diſpleaſe them.

XIII.

Sincerity is ſometimns as faulty as a Ly; that is, when you uſe it unreaſonably; when you ſpeak with ſincerity upon things that you ought to be ſilent in, you will offend them of whom you ſpeak, and you will give them cauſe to accuſe you of imprudence, incivility, and want of Charity.

XIV.

Do not think it an Honour to be taken notice of, for one that talks moſt in the Company, but to the contrary, take pleaſure in not ſpeaking but when you ought, and what you ought. Speak to make Converſation, but do not pretend to take from others the ſame liberty, and to have an equal ſhare in that innocent divertiſement.

XV.

Conſider a great talker, as a Veſſel always full, that can hold no more, which is proper for nothing but to be emptied; and though he empty himſelf every moment, yet he ſeems ſtill to be full.

XVI

There are ſome who have ſuch an Itch of talking always, that one may ſay they had need of two Tongues as well as two Ears; and that theſe ſort of Perſons give ear ſo little to what others ſay; that one Ear would be ſufficient to hear what is ſpoken to them; and two Tongues not too much to entertain the Company in which he talks.

XVII. As

XVII.

As it is ſaid, that one ſpeaks to the Eyes of a Man when he Writes to him, ſo it may be ſaid, that a Man ſpeaks to the Mouth of one that has no Ears to hear others ſpeak, and whoſe Tongue ſeems to perform two Functions at once, that of hearing and ſpeaking.

XVIII.

The Tongue ought to be the Servant of Reaſon; do not ſuffer this Servant to run through the Streets, and ſtop every Paſſenger; keep her under, and let her not be employ'd otherwiſe than in the Service of her Miſtreſs; in a word, do not permit her to appear to no purpoſe, and againſt the Intereſt of her ſhe belongs to.

XIX.

Regard Speech as the Door of the Houſe where Reaſon Dwells; do not open this Door but when occaſion requires it; if you uſually do otherwiſe, you will ſhew that this Houſe is not well govern'd, and abandon'd to be pillag'd.

XX.

If you know how to be ſilent, you will deſerve to be prais'd more than if you ſpoke the fineſt things in the World, and the moſt pleaſing.

XXI.

It will always be in your Power to ſpeak what you have been ſilent in, but not to call back

back what you have ſpoken, and from thence came the Proverb. *That Men have taught us to ſpeak, but the Gods to be ſilent.*

XXII.

A great talker tells all he knows, and all he knows not; he is neither capable of Secrecy, nor of Buſineſs; it is a Sive that can hold nothing; it is a Torrent ſo rapid, that nothing can ſtop it.

XXIII.

It is very ſeldom that a great talker hath either diſcretion or good manners; that is the reaſon why *Neſtor* in the Tragedy of *Sophocles*, does not reproach *Ajax* for his much talking, becauſe he was a brave Man, ſo that he excus'd his too many Words in favour of his Actions.

XXIV.

A great Talker is like a Drunkard that falls into exceſs, unbecoming and unworthy of a Man of Quality; he diſcredits himſelf ſo, that tho he ſpeaks the moſt ſolid Truth, out of his Mouth they will be taken for Lies or Trifles, that are not worthy of attention.

XXV.

Reaſon ought to govern the Tongue, and all its motions; ſo as a good Hand and a good Ear makes an Inſtrument of Muſick melodious and agreeable.

XXVI.

To ſpeak much, is not preciſely to make a long Diſcourſe, for that is profitable and neceſſary,

ceſſary, but it is to loſe time, and to ſpeak to no purpoſe.

XXVII.

You will never talk too much when you talk well, and always ſpeak too much when you ſpeak ill.

XXVIII.

The Naturaliſts hold, that the Beaſts teach us to be ſilent, and ſay, that by inſtinct they forbear to cry and make a noiſe on ſome occaſions, for fear they ſhould become a Prey to thoſe Beaſts that they are afraid of.

XXIX.

Bias the Wiſe *Græcian*, being requeſted by *Amaſis* King of *Ægypt*, to ſend him the Beſt and the Worſt Member of the Beaſt, that he ſhould firſt Sacrifice; he ſent him the Heart and the Tongue; the Heart to ſhew him it was the Principle of all good actions, and the Tongue as the Fountain of all bad ones.

XXX.

You may be aſſur'd, a readineſs and cuſtom of talking continually, is the begining of Folly, becauſe the levity of the Tongue comes from the levity of the Brain and Heart; and for that Reaſon, you ought to be as reſerv'd and moderate in your words as in your actions.

XXXI.

If you talk much, you will be like to Frontier Towns, that are not fortified; that are always expoſed to the inſult of the Enemy; that is the ſaying of a Wiſe Man, which you can never too much think upon.

CHAP. XXII.

Upon Evil Speaking or Slandering.

I.

MY Dear Children, I cannot too much make you abhor Evil Speaking; in my Opinion, it is the moſt infamous of all Vices; it is ſo much the more to be feared, that whoſoever is ſubject to it, oftentimes gives a mortal blow to a Man, that never knows the Hand that kill'd him. And that I may give you a true Idea of thoſe that ſpeak ill of others; I aſſure you, they are Traytors, Cowards, and Murtherers.

II.

I call all thoſe Evil Speakers that ſpeak ill of others, whether that be true what they ſay or not; the Reaſon is, that both do equal harm, and are equally received as true. In effect the cuſtom is, that Men do not ſuſpend their Judgment on theſe occaſions, but perſwade themſelves that common Report is warrant enough for the Truth of the Matter, to make them believe it, and do not think themſelves obliged to examin it.

III.

We ſhall never recover the Reputation that we have loſt by Evil Speaking, as we recover our Health we have loſt by our exceſs, or by ſome other accident that has happen'd to us; one depends upon our Conſtitution, our Temper, or our way of living; the other does not depend upon our ſelves; we are in the Hands

of

of the Publick, that never ſpares or favours any one; and when they have received a prejudice to any one they never quit the impreſſions that are given them.

IV.

One thing of the World that you ought to ſtudy moſt is, that you take care to make the good actions of others to be eſteem'd, more than to publiſh their bad ones. You ſhould be very unjuſt with exactneſs and ſeverity to aggravate what others have done ill by weakneſs or ſurprize, and bury in Oblivion, and never ſpeak of the good they have done with great zeal and earneſtneſs.

V.

Reſolve firmly never to hear any one ill ſpoken of, but declare that your Ears ſhall always be open to hear all that can be ſpoken good of others, and always ſhut your Ears for any thing that ſhall be ſpoken to their diſadvantage; this will procure you great quiet of Mind, and hinder you from hearing a thouſand things that will diſturb it.

VI.

We are almoſt all ſo unhappy by Nature, that we are more touch'd with Ill than with Good; if we hear of a dozen good actions, they leave leſs Impreſſions upon us, than one bad one that is told us; we might chuſe one of thoſe dozen good actions that pleaſes us moſt, to publiſh it; but this is what we never think of; but we can never have Language enough to publiſh one bad action to all the World. Let us do our ſelves juſtice upon this way of proceeding;

ceeding; on one ſide it notes a great Corruption in our Hearts and Minds, and on the other ſide it denotes the little Reſpect and Charity we have one for another.

VII.

Tell a Man of the World of an extraordinary action that deſerves to be taken notice of; he has much ado to believe it, and requires Proofs and Witneſſes; and is perſwaded that it would be a weakneſs in him to believe ſuch a Report ſo eaſily; but let a malicious Man forge a ſhameful and deteſtable action; he believes that at the firſt moment it is told him; ask him the reaſon of this difference, and he will anſwer you, that the Good and Charitable Report a thouſand good actions one of another, that they never once thought upon; will it not be equity likewiſe to ſay, that many wicked actions are attributed to thoſe that never had the Deſign or Will to commit them; he is cautious and circumſpect in believing what is ſaid of the one, and finds no difficulty to believe the other; in one of theſe he muſt be convinc'd, becauſe it is a good action; in the other he is at firſt moment perſwaded, becauſe it is a bad one.

VIII.

Oftentimes a Man ſpeaks ill of another, becauſe if he had been in his place, he would have done that which he accuſes him of; his own weakneſs gives him an Idea of anothers; and the Reproach of his own Conſcience ſupports his ill ſpeaking of anothers; and that is all the foundation he has for it. He is perſwaded, that he muſt have yielded to the Temptation; and there needs no more to make him report that another

nother could not reſiſt it. Thus you ſee how moſt things paſs in the World, after what manner Men decree and decide the actions of others, and upon what foot we make our ſelves Arbitrators and Judges of them.

IX.

It is more cowardiſe in my Opinion to ſpeak ill of one to others, than to affront him; the reaſon is, that he that ſpeaks ill of another aſſaults him when he is abſent; there is none to reſiſt him. And this manner of acting, cannot be but by a Man of no Courage nor Honour, who hazards nothing, but does all with ſecurity. He that ſpeaks affrontingly to ones Face, he whiſpers not Secrets in the Ear of another; he truſts it not to a Stranger upon the Religion of an Oath; he attacks his Enemy in his Face; he conceals nor diſguiſes any thing; and without Fear of his Anger, he fights him with equal force; ſo that I can eaſily conclude, that he that ſpeaks injuriouſly to ones Face, is the more tranſported, the other the more dangerous; but the action of the one is more excuſable than the other.

X.

The Evil Speakers and Slanderers may be fitly compared to Vultures and Ravens, who never ſeek for Flowers and Fruits, but only for Carrion, upon which they fall upon to feed. The Slanderers do the ſame thing; they never look out for good Actions; they are curious for none but bad ones, and there they reſt to cenſure and aggravate them.

XI.

They may be likewiſe compared to the Sea, and this Compariſon ſeems more equal and juſt than the other. As the Sea buries in its bottom, Gold and Silver and Precious Stones, and all that is precious in the Ship that it ſwallows, and throws up upon the Shore nothing but ſome ſtinking Carcaſſes, and ſome worthleſs Relicks of a miſerable Shipwrack; ſo theſe Slanderers hide the good qualities of thoſe they would deſtroy, and never ſpeak of that which would be praiſed; they continually expoſe their defaults without ever making mention of their Virtues; they ſuppreſs all their good actions, and publiſh nothing but what has eſcaped them by ſurprize, weakneſs, or imprudence.

XII.

It is not enough, that you are not the Author of Slanders, but you muſt not be one of the Complices. I ſay it is not enough that you did not invent them; but you muſt have a care that you do not report them, and ſpread them abroad.

XIII.

I do not know whether he that enters a Town firſt to pillage it, does more wrong, or they that follow and ſet all on Fire. It is the ſame of the Slanderers. They that report and ſpread them abroad, does at leaſt as much injury to thoſe that are ill ſpoken of, as they that forged and invented them.

XIV.

Your Conſcience and Honour will always ſug-

ſuggeſt to your Thoughts conformable to what I have ſpoken to you, and do but a little conſult them, and you will have a horrour for this Vice, and will avoid the Company of thoſe that are ſubject to it.

CHAP. XXIII.

Advice about Expences, and the good management of them.

I.

MY Dear Children make no greater Expences than you are well able to bear, nor more than you ought; govern your Expences according to your Eſtate, your Employments, and the rank you hold in the World; do not deſire to appear above what you are, and do not impoſe upon the Publick, by deſiring to paſs for what you are not.

II.

If you make all your Expences in Cloaths, in Horſes, in Furniture, and on your Table; this is not a good way to make your ſelf conſider'd; he that chuſes rather to have good Books than a Bed of Velvet, or rich Hangings; a conſiderable Office than a great Equipage, is the more judicious; the one ſets his Heart upon Trifles; the other has an Underſtanding more ſolid, and judges of things accordingly.

III.

The Expences that are Profitable and Honourable, and have happy Effects, are preferable before thoſe that pleaſe but for the moment they are made in, and leave no other

Fruit behind them but Repentance for the making of them.

IV.

You ought to ſow by handfuls, and not turn the Sack; this Old Proverb expreſſes well what I would ſay, ſince it makes us underſtand, that we ought to ſow our ground, not to ſcatter it; we ought to rule our Expence and not to make it exceſſive.

V.

To make too great Expences or too little, are two vicious extremities that you ought to have care to avoid; it's true, one is more eaſily to be done than the other; but likewiſe it muſt be confeſſed, that one Fault is better than the other; a Man cannot leſſen his Expences when all is ſpent, but he may increaſe his Expences when he has wherewithal to do it.

VI.

There is no Expence that we ought leſs to grieve at, than that which is made out of gratitude, every thing ſpeaks in favour of this expence. The Intereſt of him that makes it, and the Intereſt of him for whom it is made are equal in this occaſion; the one deſerves it, and the other thinks he is oblig'd to do it, ſo that both authorize it, and both juſtifie it.

VII.

I know a great many that make great Expences, but I know few that make it as they ſhould do it, and when they ſhould do it.

VIII.

Men do not grudge the Expence that makes a great Show, and for which he is honoured, but this is chargeable, and it is with Reaſon ſaid, that it is rather ſnatch'd than comes out of the Purſe. A Man grudges not ten Piſtols ſpent to make

make him appear great, who grieves at one for his particular uſe; be not you of this Humour and Character.

IX.

A Man out of good Husbandry oftentimes denies himſelf many things that he freely gives to another; this is to pay dear for the reſpect that others give him; this ſeems as if the Riches that is given us, was not given us for our ſelves, but for thoſe that have buſineſs with us.

X.

Be not Covetous nor prodigal in your Expences; govern them according to your Condition and your Eſtate; it would be imprudence and Vanity to ſpend higher than you are able; and want of the heart to live, not to make an Expence agreeable to your Birth and ſtation, that it hath pleaſed God to place you in; obſerve a juſt middle between theſe two extreams, and by that means you will merit the eſteem of all, and be taken for what you are.

XI.

When you make an Expence regular and agreeable to your Condition, Men will have reaſon to ſay you are Wiſe, and know how to live well; but when you make it too great, and that it be taken notice of, you cannot help it if Men of good Senſe Cenſure and Condemn you.

XII.

If you ſpend higher than you ought, you will give Weapons to your Enemies to fight with you; that is, you will give them Reaſon to deny that you have right to make ſuch Expences; nay, they will go further, and will enquire into your Family and Anceſtors; and

will, without Favour, Examin if you be of that Quality and Deſcent, that can intitle you to make ſuch an Expence.

XIII.

Do juſtice to others as well as to your ſelf; do not exalt your ſelf by your Expence, above what you are; and endeavour to make your advancement due to your Merit and Virtue.

XIV.

If you find your ſelf to abound in Riches, make a Law to your ſelf to do nothing to make a Show and a Noiſe, and your moderation in this caſe will be more for your Reputation, than your extravagant ſpending would be; by this means you will gain Friends, and by the other make Enemies envious and jealous.

CHAP. XXIV.

Advice upon the thoughts of Death.

I.

MY Dear Children, you will paſs your life without Trouble, if you be not afraid to loſe it; Death treading on our Heels continually, and being almoſt always by our ſide, we need not wonder, if they whoſe Conſciences accuſe them do fear it; and if they have not one moment of quiet, all other Objects paſs away, but this ſtays with them and never quits them.

II.

Do not ſeek for a Reaſon why ſo many die without making their Wills, nor why they do not

not make them but at the laſt extremity? It is becauſe they cannot make it without ſpeaking of Death, which they fly and fear above all things.

III.

There is no Perſon amongſt us, to whom the Life of *Jared* and *Methuſalem* is not always preſent; every one flatters himſelf with the length of the Courſe they are to run; and conſiders himſelf always as if he had but juſt begun it, and never as if he was going to end it.

IV.

Experience may well teach us, that more then half of the World dies before Threeſcore, and yet all run Counter to this Experience, and look upon it as in Relation to others, and place themſelves in the number of thoſe that muſt have a pleaſant and a happy Old Age.

V.

One dies in his Bed, as in the Field of Battel; of a Fever, as with the Shot of a Musket, and no Man is ſure that he ſhall live longer than another.

VI.

To the end that Death may not take from the Goods that you poſſeſs, and all the Pleaſures you enjoy, deprive your ſelf by little and little of both the one and the other; and Death will have little more to do when it can do no harm; it will not come ſo ſoon for the moſt part, nor when it cannot affright when it comes.

VII.

Death does not look hideous and terrible, but when it is look'd upon as a Monſter, an Enemy to Nature; if you will often approach to it in your Thoughts, and make it familiar to you, you will afterward look upon it as a

Friend that comes to aſſiſt you, and to carry you from the miſerable Condition you are in.

VIII.

Death is the Miſtreſs of our Days, but not of our Minds and Hearts; ſhe can deprive us of Life, but not againſt our Will, if we expect it without Fear or Trouble.

IX.

Wherefore ſhould you fear Death, ſince you cannot grieve for Life after you have loſt it, becauſe you are threatned with a Hundred ſorts of Deaths, muſt you fear them all; is it not better quietly to expect one?

X.

If by fearing Death you could be aſſur'd to avoid it; this Fear would be reaſonable even in the greateſt Men; but being it cannot produce this effect, it ſerves fot nothing but to make you die a thouſand times, though you can but die once.

XI.

No Man is grieved that he did not live a hundred Years ſince; and why ſhould any one grieve that he ſhould not live in Five Hundred Years to come; you have no more right to the future than you have to the paſt; you are betwixt them both, hold your ſelf in Peace, and be content.

XII.

You will go out of the World as you came into it, not knowing the Day; make good uſe of this ignorance, this moment ſo terrible to ſome is hid from you, perhaps for no other reaſon, but that you ſhould think every Day the laſt of your Life.

XIII. What

XIII.

What matters it if you die Ten or Twelve Years before it was expected; amongſt an innumerable number of Men, can one know that there are two or three fewer, or that *Paris* is not ſo well peopl'd, or the State not ſo well ſerved.

XIV.

Life and Death are equally natural; you began to live without Deſire or Paſſion; and you ought to die ſo. The World is a Theater on which every one plays his part; it is for the beauty of the Univerſe and his own Advantage, that every one acts his own in his time.

XV.

You ought to know how to die, whilſt others learn to live; there is only God that is Eternal; your continual changes from nothing to life, from health to ſickneſs, and from Life to Death, ought to give you a high Idea of the grandeur of the infinitely perfect Being.

XVI.

It would ſurprize you if one of your Servants ſhould refuſe to obey your Order in any thing but what pleaſes him; it is equally wonderful, that God that has created us to live and to die, and that we ſhould obey him in the one, and refuſe it in the other.

XVII.

It is to ceaſe to be a Man, to make himſelf an Enemy to Death. Since you are born to die, you are ſubject to Death as well as to Life, and I can aſſure you are alive and dead at the ſame time. You are alive, becauſe you are not yet dead; you are dead, becauſe you were not alive in Ages paſt, and you ſhall not be alive in thoſe to come.

XVIII. If

XVIII.

If you make ill uſe of your Life, it is unprofitable to you, and when you loſe it you loſe nothing, wherefore are you then afraid to loſe it; have not you more reaſon to hope it than to fear it?

XIX.

You have been Heir to your Anceſtors, is it not reaſonable that your Children ſhould be your Succeſſors? your Life is limited to Fifteen or Twenty Luſtres, why ſhould you deſire to go beyond it? Have your Anceſtors done you the wrong to take your places, wherefore would you fill the Places of your Deſcendants?

XX.

It is ſtrange to fear an imperceptible moment to the laſt breath we live; and ſo ſoon as we are expired, it cannot be truly ſaid that we die, ſince we are no more. We do not find this Death in one that is yet alive, nor do we more find it in him who is nor more, becauſe he is paſt Death, and it has no more power of him.

XXI.

A Dwarf is a Man as much as a Giant; and he that lives but a ſhort time is as much a Man as *Adam* and *Seth*, who lived many Ages; the great and the little in the Life of Man, is but as one point in regard of Eternity; and the World ſeems no more empty by his Death, than the Sea appears dry by a drop of Water taken from it.

XXII.

It would be terrible and frightful to us, if Man could not die, ſince he would find his Life a Fountain of inexhauſtible Miſeries.

XXIII. *Thales*

XXIII.

Thales the wiſe *Græcian* aſſures us, that it is the ſame thing to live and to die; and one day being asked why he did not die; he anſwer'd, becauſe if I ſhould die, it would be asked why I did not live?

XXIV.

I am not of that Philoſophers Opinion; I do acknowledge that Life is a Good that God has given us to enjoy, and that Death is a puniſhment of ſin, therefore I do not look upon them as things indifferent; yet the difference that we find between them, ought not to give us too great a tie to the one, nor too great a fear for the other. We are all Criminals, but we ought not go cowardly to our Puniſhment; we ought to be ſorry that we have given cauſe for our Condemnation, but we ought to ſuffer with Submiſſion, Courage, and Conſtancy.

XXV.

The firſt of our Days teaches us to live, but the laſt does not teach us to die; learn this Leſſon long before you make uſe of it, and the ſooner you do it the better.

XXVI.

In all Contracts of Marriage, there are Articles that concern the Death of both Husband and Wife; and as ſoon as we make a ſtrict alliance with Reaſon, we ought to make Articles of Death between her and our ſelves; this will make our Alliance more firm, more Spiritual and more Chriſtian.

CHAP.

CHAP. XXV.

Upon the ſame Subject.

I.

MY Dear Children, you ought to regard this Life as a paſſage to another, which never will have an end; this being ſo, you ought not to ſet your Affections upon any thing here below, ſeem it never ſo great and Charming. You ought early to begin to die to Honour, to Pleaſure, and to your ſelf.

II.

You ought to conſider that your Salvation is the greateſt buſineſs you have to do, and you cannot think too much of it, nor too ſoon.

III.

If you have nothing to reproach your ſelf with, you will be quiet and eaſie in your ſickneſs. One is not afraid of Death, but when he has lived ill.

IV.

Let it not trouble you when you think of Death, but to the contrary, look upon it with Pleaſure, as an end of all your Miſeries, and as the beginning of a happy Life.

V.

When you ſee ſo many Perſons of Quality, think no more of Death than if they were never to die; that ought to engage you to enter into your ſelf, and to reaſon juſtly upon this Practice; their inſenſibility ought to touch you, and you ought to be perſwaded, that the leſs they think of Death, the more they ought to think

think of it; and the leſs they fear it, the more they have reaſon to fear it.

VI.

Make uſe of the Blindneſs and Folly of others. Pleaſures paſs away, Greatneſs vaniſhes, and believe it, it is late, if not too late, to renounce the amuſements of the World, when you can no more enjoy them.

VII.

Make Reflexion upon the difference that there is betwixt a Worldly Man; that is, with all the Pomp of this World; I mean one that has loved them to the end of his Life; and a good and pious Man, who has always labour'd to bury himſelf, living in an humble, obſcure, and retir'd life; the one dies overwhelm'd under the weight of his Honours, Pleaſures, and Greatneſs; the other dies under the Weight of his Mortifications, his Faſting and Humiliations. They both die, but what difference in their Death, in the Thoughts and Conſequence of one and the other; the World hath fought againſt them both, but they have ended the Battel in a different manner; the one is Conquer'd, and hath ſubmitted to the Laws of the Conqueror, and the other hath triumphed over him; ſo that it might be ſaid, that the Death of one is glorious, and may be envyed by thoſe who look upon it with the Eyes of Faith; and the Death of the other ought to make thoſe that live ſuch a Life, to tremble.

VIII.

But without conſidering ſo morally, why ſhould not you think often of Death, being that Experience teaches, that you muſt die? every ſtep you make, leads towards your Grave; is it poſſible that you can do this without Reflexi-

on?

on? and that you can travel ſo long in the Way, and not ſometimes think of the end that this way leads you to?

IX.

You live but to die, and always to think of Life, and of all that may make it paſs away pleaſantly, and never think of the time that muſt put an end to it, is a thing very extraordinary for a Man of Senſe.

X.

Our Sickneſſes, our Wrinkles, our Gray Hairs, our Years paſt that cannot come again; and how little we can rely upon thoſe that are to come; are all of them eloquent Tongues that teach us that we muſt die.

XI.

The different States of your Life are a looking-glaſs continually before your Eyes, ſhewing your approaching Death, which already has laid his Hands upon you. You have been Infants, young, and Men grown up; all that is in order of Nature; but when you are Old, what can you think or hope to become? Death without doubt will follow Old Age, which will be the end of your Life, as Old Age has been the end of your precedent Ages.

XII.

You will ask me what are the means to think of Death, when one loves life ſo much? To that I anſwer, there is one way which is eaſie; that is, not to love Life ſo much.

XIII.

Why would not you think of Death, ſince it will end your Neceſſities, your Weakneſſes, and your Miſeries; it will finiſh a Voyage, at the end of which you will find a happy Eternity.

XIV. If

XIV.

If God, infinitely juſt, has Condemned Man to Death, as a puniſhment due to his Sin; the ſame God, infinitely good, has given Death to the ſame Man, as a Soveraign Remedy to all his Evils, and an infallible means to make him for ever Happy.

XV.

The nature of Man was created as a Veſſel that ought to be fill'd with nothing but good and precious Liquors; but the Devil, jealous of his Happineſs, having put the Poiſon of Sin in this Veſſel which corrupted it. God was willing to repair that which the Devil had ſpoiled; and not being willing the Poiſon ſhould ſo poſſeſs our Nature, that it ſhould always remain infected; he breaks this Veſſel in pieces by Death, that the Poiſon might run out, and that re-uniting theſe divided pieces at the general Reſurrection, this Nature might be mended, purified, and become as wholly different from it ſelf.

XVI.

When you ſhall have quit the Care you had for the Grandeur and Riches of this World, and turned your Heart towards God; you will eaſily ſurmount the reſt, and not look upon Life but with indifferency; your Treaſure will be in Heaven; you will never loſe the ſight of it, and you will eaſily reſolve to be ſoon with it, to enjoy it to all Eternity.

XVII.

You have no need of Faith, or Rhetorick to perſwade you, that all muſt die; the Decree of God which for ſo many Ages has been indifferently executed upon all Men, is an evident demonſtration of it; and if you find any ſo extravagant

travagant as to doubt it; you need but to lead them from Tomb to Tomb, and the innumerable number of Bones that they may ſee there, will convince them of the Truth of it.

XVIII.

Death has her Leſſons and Reſponſes, and they are within us; let us ask her as long as we pleaſe, the greateſt and moſt ſenſible of all her Leſſons, the moſt preciſe and infallible of all her Anſwers will be, that we muſt die.

XIX.

Since that all that we have within us, teaches us, and ſpeaks continually to us, that we muſt die; will it be ſtrange to make this neceſſity of Death the Object of all your Thoughts and your Reflexions? *XX.*

Since that all that are about you, cannot tell you the Day or Hour of your Death, will it be ſtrange if you make this uncertainty the Object of your Meditations; and that by a Spiritual watchfulneſs make a ſerious conſideration of that which one Day muſt certainly arrive, and of what will become of you.

XXI.

That you muſt die, is an undoubted Truth; you ought therefore to make all your Endeavours, and employ all your Cares to die well. It is the moſt natural conſequence that you can draw from this Truth; but to employ all your cares without thinking of Death; and what good will it do you to think of it, except you think of it in ſuch a manner, as the Thoughts of it will be to your Profit and Advantage?

XXII.

Your Soul that will ſurvive your Body, does not that merit your care and pains? that you ſhould make it happy for ever? does it

not

not deſerve more your care and labour, than the maſs of Fleſh which it animates? What have you not done for this Maſs? What cares have you not taken to preſerve it? in this point I leave you to your own conſiderations.

CHAP. XXVI.

Advice upon the thoughts of Death.

I.

MY Dear Children, the great and infallible means to die well, is to live well, and the great ſecret and means to live well, is to think often of Death.

II.

A good Death is nothing but the conſequence of a good Life; live well that you may die well, and think often of dying, that you may live well; ſo that a good Life and a good Death reciprocally depend one upon another, and they ſerve the one the other, as the means to come to a good end; they give a Hand one to the other, to lead a Man where he ought to be.

III.

All the moſt great and charming things in the World may be conſider'd two ways, in relation to their Beginning and their End; the beginning of Greatneſs, Honours, and Riches, is God; but as ſoon as we conſider them as coming from God, what difference do we find betwixt them and God from whom they come? when

we conſider this, they muſt needs appear deſpicable. Theſe are like little Stars, that with their ſmall Lights dazle us, but diſappear, and fall by their own weakneſs into the profound darkneſs of Night. As ſoon as God, the Sun of glory, infinitely bright, appears before our Eyes in full ſplendour; ſuch is the frailty and miſery of all in this World, be it never ſo great, never ſo rich, when we conſider it in reſpect to its beginning, God.

IV.

Thy Miſery and greatneſs appears yet greater in reſpect of its end, ſince all Greatneſs and Riches end with our Lives, and are buried with us in our Graves.

V.

All the World runs headlong to Death, great and ſmall, Rich and Poor, Kings and Shepherds; and the ſwift Revolutions of Age draws after them Millions of Men. Our Fathers are dead, we ſhall likewiſe die; our Poſterity ſhall paſs away like us, and like them that have gone before us.

VI.

Our Years rowl inſenſibly one after another, and rowl without ſtanding ſtill one moment 'till our Death. It is thither that every ſtep we make leads us; 'tis there we all go, like ſeveral Rivers which throw themſelves into the Sea; the Day and Hour of your Death will never come to your Knowledge. Make your advantage of this Advice that is given you from the Mouth of Truth, and continually be watchful.

VII. Never

VII.

Never put off the consideration of Dying to the Hour of your Death; that moment is not proper to die well; you ought to make it when you are in Health, and your Mind undisturbed.

VIII.

If you would be watchful and think of Death, you should seriously examin the Life you lead, to see if it agree with that which you would lead, when you are at the point of Death; that is to die to the World, and to all that you love in it, before you die indeed.

IX.

If you be watchful and think of Death whilst you are living, you will dye by a hearty and true forsaking the World and its Pleasures; you will love a retired life; you will be assiduous in Prayer; you will mortifie your self as much as you can; you will give liberally to the Poor; you will exercise your self in good Works; and you will fill your Mind with nothing but what may encrease your Faith, your Hope, and your Charity; it is in the practice of these things without doubt, that the care and right thinking of Death consists.

X.

Children are afraid of their Fathers when they disguise themselves, because they do not use to see them in that manner; take away the Disguise you give to Death, and it will not fright you any more. Death is represented continually attended with a company of Physicians,

with the Tears of a Wife and ſome Children crying; it is imagin'd to enter into a Chamber where the Sun is ſhut out, and lighted by Torches; ſhe is believ'd to walk ſadly, and to inſpire Fears and ſad Thoughts into all that look upon her: Take but away from her what does not belong to her, and what is given to her without Reaſon, and you will eaſily be more familiarly acquainted with her, and diſpoſe your ſelf to receive her as a Friend which is welcome to you.

XI.

He that fears not Death, leads a life long, pleaſant, and happy; his life is like a Torch well lighted, that is not put out ſuddenly, but by little and little, 'till all be conſumed; his life is like the Fruits that are not pluckt off the Trees 'till Nature has made them ripe and good, and fall of themſelves in Autumn, when they are come to Maturity.

XII.

If you uſe your ſelf often to think of Death, you will die without Pain, as you have lived without Trouble. You will look upon Death with Eyes enlighten'd with Faith and Grace; you will ſee her approach without Fear; you will look upon her as the indiſpenſible Law of Nature; and you will ſubmit to her without repugnance: Nothing that uſually frights on the like occaſion will trouble you; you will end your Days with ſo great quiet of Mind, as if you had quitted nothing that was dear to you upon Earth, nor any thing that Reaſon and Truth had made appear amiable. Your Death will be ſo calm, that the greateſt Men may deſire

ſire that theirs may be like it; and to ſpeak more juſtly, your Death will not ſeem a Death, but a ready paſſage to a more long and happy Life.

XIII.

It ought not to be ſaid of a Man, that he fears Death, when you would only ſay that he thinks of Death often, and that he ſees it coming faſt on. In effect, one does look upon things that he fears not as unhappineſs, or dangers that he ought to avoid or fly.

XIV.

The fear of Death oftentimes takes from us the pleaſure of living; and the love of Life oftentimes hinders us from Dying without Pain, and ſo by falſe Ideas that we make to our ſelves, both of the one and the other, we make our Lives unpleaſant, and our Death unquiet. Make good uſe of this Advice, and regard both the one and the other, with a ſound and quick Eye, and full of Faith.

XV.

I ſhall conclude this Article with the Opinion of a Father of the Church, that ſays, that it is not Death that is terrible, but the Opinion that a Man has of it: And he adds, that to die is not to be feared, but to live in continual fear of Death is that which makes it terrible; this Fear is not cauſed but by the Corruption of our Life, and is never found in a good and Chriſtian Life. We ſee by Experience, that good Men live in great Peace and tranquility of Mind, and ſo likewiſe die in the ſame.

CHAP. XXVII.

Advice upon Friends, and the concerns of Friendſhip.

I.

MY Dear Children, there are ſo many good Qualities required in a Man that one would make his Friend, that it makes me wonder, when I hear that ſome Men have a great many of them. If the number of them be great, from thence may be concluded aſſuredly, that they are falſe Friends; or that they only bear the Name of Friends, but are not ſo indeed.

II.

Think your ſelf happy if you have one true Friend; it is a Treaſure that you ought to keep with care; you ought to eſteem it Riches enough to have found him, and poſſeſs him, and never to think of finding another.

III.

The greateſt part of Friends continue ſo not long. You have found them at Play, at your Recreations, at a Ball, in Walking, or at Viſits made to the ſame perſon. Leave Gaming, go no more to a Ball, to a Comedy, or to the Walks, and be not ſo aſſiduous in your Viſits, and then adieu Friends; you will loſe them with the ſame facility you have gain'd them.

IV.

When a Friend Treats us as we deſire he ſhould, he does his Duty, but when he uſes us not

not according to what we expect, then we are diſpleaſed; but I do not know whether we are more ſenſible of the one than of the other. I do not know whether three Kindneſſes that he has done us, obliges us ſo much, as the hiding one Secret from us diſcontents us; three Services already done us are ſoon forgotten by the refuſing us a trifle.

VII.

To keep a Secret committed to us by a Friend is no great matter to boaſt of; the obligation to it is ſo ſtrict and natural, that there needs but a little Reaſon and Juſtice to oblige us never to diſpenſe with it; but it is a moſt infamous action to reveal it; the confidence he puts in us is the moſt eſſential mark of a ſincere and true Friendſhip; and likewiſe it is a moſt unpardonable Treachery, to abuſe that confidence, and by revealing it betray him that hath truſted us.

VIII.

It happens often, that a Friend who has given us a Hundred Proofs of his Friendſhip, and who has been for Ten or a Dozen Years a faithful keeper of our moſt important Secrets, quarrels with us for a thing of no conſequence; for a jealouſie, for a point of Honour; in a word, for a Word that has eſcaped us; and this diſcreet Man who never ſpoke a Secret, upon a ſudden becomes like the Servant in *Terrence*, who like a Veſſel pierced, can hold nothing. This Perſon becomes an Echo which makes himſelf heard of all; after this, think how much you may truſt a Friend, and publiſh to the World, what a Conſolation it

is to an honeſt Man, to have a faithful Friend.

IX.

Friends ought to keep the ſame Silence, and to have the ſame diſcretion which Confeſſors have; the difference is, that the one acts always naturally as Men; the other not purely as Men, but as fortified by the Grace of the Sacrament of their Order which they have received; this is it that makes the firſt that they do not forget what they ſhould keep ſecret, but that by imprudence or Revenge they ſometimes diſcover them; whereas the latter whether they forget a Secret, or do not forget it, the Grace by the Sacrament of Order, makes them act as if they had forgot it, or as if they had never known it.

X.

If you reſolve and think it a great Pleaſure to have a Friend, be ſure that you have but one. As you have but one Confeſſor to commit the ſecrets of your Conſcience to; you alſo ought to have no more than one Friend, to whom you commit the ſecrets of your Buſineſs and Temporal concerns. If you change your Confeſſor, you will find that the diverſity of your Confeſſors and Directors will beget an inequality in the Conduct of your Life; ſo it cannot be otherwiſe, but that the change of your Friend will notably prejudice your Buſineſs, and your concerns.

XI.

Of a Friend that you have, you will make an Enemy if you break with him, without his giving

giving any juſt occaſion; ſo likewiſe you are deceiv'd in your choice; but it is better to ſuffer a little from your own imprudence, than to expoſe your ſelf to the indiſcretion and revenge of one who thinks himſelf deſpis'd and injur'd. Put on a good Countenance, and contain your ſelf as much as you can, and do not in one moment, in the face of the World, give the Lie to all that you have ſaid and done in Ten Years.

XII.

In a matter of Friendſhip, do not move faſter than he you intend to make your Friend; he pleaſes you, he is of your Humour, and he ſeems to have all the qualities neceſſary of a good and prudent Friend, but perhaps he has not the ſame reſpect for you; perhaps he has not the ſame Opinion of you that you have of him. Do not you ſtill go forward, let him come part of the way to meet you; do not preſently throw your ſelf in his Boſom, you muſt know him before you eſteem him; and if you do not eſteem him you cannot love him.

XIII.

It is better you ſhould be accuſed of indifferency when you have no Friends at all, than of inconſtancy and ingratitude for quitting them. In caſe you be reproach'd with indifferency, that will procure you quiet of Mind, which will not diſturb you; but inconſtancy and ingratitude, which you will be charged with, in caſe you be given to change, will make you loſe your Reputation, and that once loſt, you will have no joy in your life.

XIV. We

XIV.

We are all weak and ſubject to imperfections, and if you have not the indulgence to pardon your Friends, and they the ſame to pardon you, your Friendſhip will laſt no longer than it can ſerve both your Intereſts, and both find your account; and when you break with your Friends, your Tongue only will make known what you had concealed a long time in your Heart.

XV.

A Man that tells you he is your Friend, his Word ought not to be taken, nor ought he to take yours when you tell him the ſame; both the one and the other ought to give Proofs of what they ſay; nothing can give greater aſſurance that two Men are Friends, than when experience makes them mutually acknowledge it.

XVI.

Before you reſolve to make a Friend of him for whom you have an eſteem; think of it a long time, leſt you ſhould be miſtaken. I ſhould not blame you, if you ſhould think of it all the days of your life.

XVII.

We are all ſo cunning in diſguiſing our ſelves, and our care and induſtry finds out ſuch means to appear what we are not, ſo that an Acquaintance of ſome Weeks or Months cannot eaſily give a juſt and true Idea of what a Man is; we ſuffer our ſelves to be prevented, an obliging word, any ſmall favour done with a good grace, oftentimes carries us too far, and moſt

moſt commonly we repent not 'till it be too late.

XVIII.

Nature leads us into Society and Company, but it is Reaſon that leads us to Friendſhip; the eſteem that we have for a Man of Merit, makes us ſeek and deſire his Acquaintance; and if he do the ſame to us, the reciprocal Conſideration begets a Converſation between us, which at firſt, was but an outward Profeſſion of mutual kindneſs, which afterwards becomes cordial and full of Affection, and that which is called Friendſhip.

XIX.

Friendſhip and Love do differ much in this, that Love is paſſionate and inconſtant, carrying things to extremity for ſome moments, and at other times loſes all its Force and Zeal; but Friendſhip is always regular, conſtant, and equal.

XX.

As ſoon as we poſſeſs what Love deſires, our Love grows leſs, and abates of its force and ardour; and on the contrary, the Enjoyments of what we love by Friendſhip, makes it augment, and gives it a new value and new force.

XXI.

That which is ordinarily called Friendſhip, ought rather to be called Acquaintance, which is contracted by the like Employments, or the like Diverſions. Such Friends as theſe, to ſpeak truly of them, are ſuch as ſee one another

another often, without ever having more ſincerity for one another, more confidence, or more openneſs of Heart.

XXII.

With your Friends go always with Bridle in hand, that is to ſay, uſe great Prudence and Caution with thoſe whom the World, or they themſelves would make your Friends; theſe manner of Friendſhips are never ſo well linkt together, but that they may be eaſily broken; therefore it is good that you take ſuch meaſures with them, as if you foreſaw that there would infallibly be a rupture.

XXIII.

You will find Men enough, who will call themſelves your Friends; it will be a pleaſure to ſome, and to others an Honour; but will you find any that will be truly your Friends? and in effect, can you find them eſpouſing your Intereſt as their own? and will they not upon ſome accounts be upon the reſerve with you? you may have done them ſome Service upon ſome occaſions, and they may have done you ſome upon others; theſe are no great Proofs of Friendſhip; the Laws of civil Society, does it not oblige us to do ſome good Offices of this nature to all ſorts of Perſons? And where is there an Honeſt Man that does not take pleaſure to do them, when Occaſion preſents it ſelf? eſpecially when it coſts him little.

XXIV.

In Friendſhips that are thought the moſt ſtrict, and the moſt ſolid; every one uſes to

conſider himſelf firſt, and in obliging his Friend, he always ſees his own Intereſt, be it Profit, Pleaſure, or Honour; he almoſt always finds himſelf in the way to gain ſome of them to himſelf, when he goes to do Service to others; all that he does ſo for his Friends, he does for himſelf; and he does but lend them that which he flatters himſelf they will return to him with Uſury. Take juſt meaſures upon this, and be not ſurprſz'd.

XXV.

If you ask me, in what conſiſts the pleaſure of a true Friendſhip? I will anſwer, that it conſiſts in ſeeeing and entertaining one another often, in giving reciprocal marks of Eſteem and Affection, and in agreeing in their Opinions and Sentiments. I will tell you that I think, that of all theſe Demonſtrations of Friendſhip which the Heart expreſſes by the Tongue, by the Eyes, and by a Thouſand other pleaſing Signs; there is form'd, as it were, a Furnace, in the which the Souls that love thus, melt themſelves together, and become but one Soul.

XXVI.

Far from this is the friendſhip of the World, by which a Man is aſhamed not to be debaucht with a Friend that is ſo, and not to be quarrelſome and paſſionate with thoſe that take pride in being ſo; far from this Friendſhip that I commend, is that which carries us to commit a Crime, that we may be complaiſant to our Friends, and not anger them, by our too much diſcretion

diſcretion and modeſty; far from this is the Friendſhip of Libertines that is eſtabliſhed in the ruine of Virtue, and on a ſhameful and Criminal Debauchery.

XXVII.

For my own part, I do not believe there can be any true Friendſhip, but between thoſe that are united by Charity; they have the ſame Aims, the ſame Ends, the ſame Motives, that is it which makes St. *Auguſtin* ſay, *That happy are they that love their Friend in God, and their Enemies for the love of God.*

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